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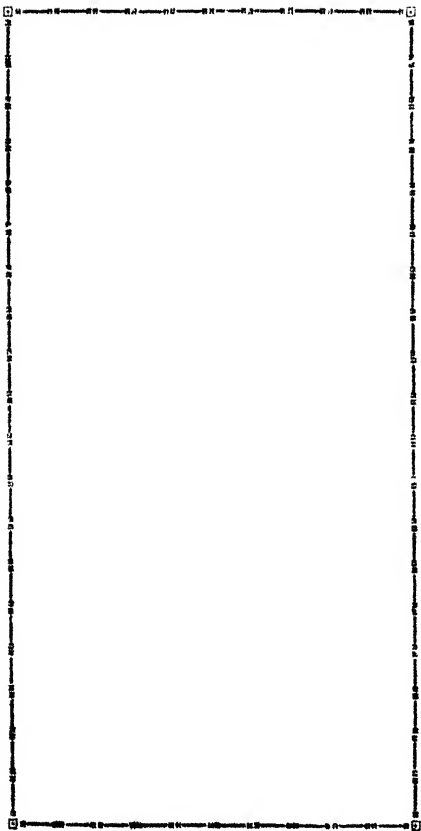
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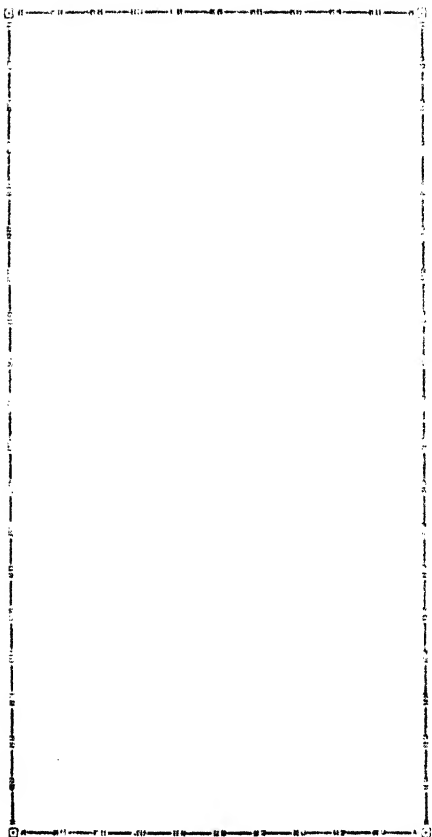
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॥ ಶ್ರೀ ॥

ಶ್ರೀಮತ್ಕೃಷ್ಣರಾಜೇಂದ್ರ ಮಹಾರಾಜಾಜ್ಞಯಾ  
ಮುದ್ರಾಪಿತಂ

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|| ಶ್ರೀ ಗುರುಭಕ್ತೋನಮಃ ||

# ಅಪ್ಪಾ ದೆಕ್ರಗೀತಾ

WITH ENGLISH TRANSLATION

BY

SWAMY NITYASWARUPANANDA OF RAMAKRISHNA MISSION

## NOTE

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**A**SHTAVAKRA GITA (or Ashtavakra Samhita, as it is also called) teaches the essence of the highest knowledge of Advaita. It deals with the actual realization of the eternal Atman (Self), which is not something that dawns only when this world is renounced; or when it

ceases to exist or ceases to be perceived as when one is said to go to another sphere after death: or when one is in yogic *samadhi*; or when one is otherwise unconscious as in deep sleep. But it is realized in its absoluteness as Brahman when one is in the very midst of the world, perceiving all objects, conscious of all feelings, and thinking all thoughts, as King Janaka did realize while actually dis-

charging his duties as ruler of his kingdom in the spirit of the teachings of Ashtavakra.

“Seeing, hearing, touching, smelling, eating, taking, speaking and walking, the great-souled one, free from all efforts and non-efforts, is verily emancipated.” (XVII, 12.)

“The wise one who lives on happily doing what

comes to one to be done, does not feel troubled either in activity or inactivity." (XVIII, 20.)

"The man of knowledge does not feel any desire for the dissolution of the universe or aversion to its existence." (XVII, 7.)

"For the wise man there is nothing to be renounced nor accepted nor destroyed." (VI, .4.)

In fact, the highest knower (Jnanin) realizes *at all times* that whatever exists is nothing but *his* very self, the Atman or Brahman.

He who has attained Brahman cannot be distinguished from other men of the world, either in their dress or in their behaviour. "He wears no external signs." (Mahabharata.)

“The man of knowledge lives like other men  
of the world.” (XVIII, 18.)

“Only those like him can understand him.”  
(XVIII, 56.)

Such a person ever feels his oneness with the  
*All.*

Ashtavakra further furnishes the key to the means of



attaining this supreme knowledge in the words "As one thinks, so one becomes." (I, 10.)

But the steps, as may be gathered from the following verses, require the hardest and the most patient efforts to climb. Till the ego "I" is effaced, the *Truth* cannot be known. (VIII, 4; XVI, 10 and XVIII, 73.)

"If you desire liberation (from the bondage of

ignorance), my child, shun the objects of the senses like poison, and seek forgiveness, sincerity, kindness, contentment and truth like nectar." (I, 1.)

"In whatever you perceive you alone appear. Completely give up all such distinctions as 'I am he' and 'I am not this.' Consider all as thy self." (XV, 14-15.)

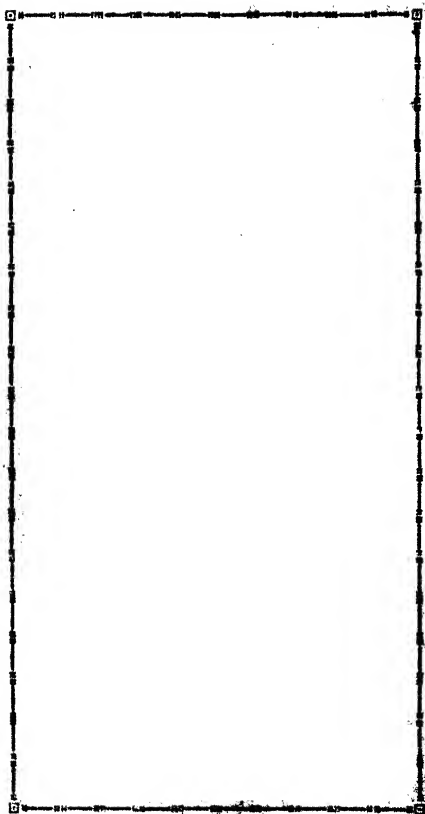
“The man of ignorance does not attain peace either by action or by inaction. The wise becomes happy by merely ascertaining the *Truth*.” (XVIII, 34.)

This second edition also has been published under the gracious patronage of His Highness Sri Krishnarajendra Wadiyar Bahadur IV, Maharaja of Mysore, who is

throughout India recognized as a modern King Janaka ,  
and who is so often referred to in current literature as a  
'*model*' for other rulers, which great distinction he has  
attained by his unique devotion to Vedanta, in its highest  
aspect.

*June 1936.*

V. SUBRAHMANYA IYER.



## ON ASHTAVAKRA

BY

*Swamy Nityasvarupananda.*

Ashtavakra was born of Kahor (Kahoda) and Sujātā. While Ashtavakra was still in his mother's womb, Kahor was once reciting the Vedas sitting beside his wife. To

their great surprise, the child in the womb suddenly cried out: "Father, even lying in my mother's womb I have already learnt all the Vedas through your grace. But I regret that you often make mistakes in your recitation.", Kahor took this as a grave insult and cursed him saying that he would be born with eight parts of his body deformed. Accordingly in course of time the child was

born with a twisted form and was named Ashtavakra (Eight-curved). In the meanwhile Kahor went to the court of Janaka to beg money from the king. The king had at that time in his court a great scholar called Vandī (Vandin), son of King Varuna. He was profoundly versed in the Vedas. Kahor was called to a debate by him, was defeated and thrown into the sea where he had to



be engaged as a priest in a sacrifice performed by Varuna.

When Ashtavakra grew to be a lad of twelve and heard of the sad plight of his father, he repaired to the court of Janaka in company with his maternal uncle Svetaketu. Being a mere boy he was not at first allowed entrance into the court, but when he gave proof of his

extraordinary learning in the Shastras, he was cordially welcomed. He at once sought out his father's opponent Vandī, and entered into a debate with him. A wonderful controversy ensued and the boy of twelve defeated the foremost veteran scholar of the court of Janaka. He rescued his father from the grip of Varuna. Kahor was highly satisfied with his son and asked him to bathe in

the river Samānga, and lo ! he came out of the waters with all his limbs made straight. But his name continued the same for ever.

—*Mahabharata.*

ಜನಕ ಉವಾಚ—

ಕಥಂ ಜ್ಞಾನಮವಾಪ್ನೋತಿ ಕಥಂ ಮುಕ್ತಿರ್ಭವಿಷ್ಯತಿ |  
ವೈರಾಗ್ಯಂ ಚ ಕಥಂ ಪ್ರಾಪ್ತಮೇತದ್ಭೂತಿ ಮಮ ಪ್ರಭೋ ||

Janaka said—

1. How can knowledge be acquired? How can  
liberation be attained? How is renunciation possible?—  
Tell me this, O Lord

ಪ್ರಥಮೋಧ್ಯಾಯಃ

ಅಷ್ಟಾವಕ್ರ ಉವಾಚ—

ಮುಕ್ತಮಿಚ್ಛೆಸಿಚೇತ್ತಾ ತ ವಿಷಯಾನ್ವಿಷವತ್ತ್ವಜ |  
ಕಮಾರ್ಜವದಯಾತೋಷ ಸತ್ಯಂ ಪೀಯೂಷವದ್ಭಜ || ೨ ||

Ashtavakra said—

2. If you aspire after liberation, my child, shun the objects of the senses as poison and betake to forgiveness, sincerity, kindness, contentment and truth as nectar.

ನಪೃಥ್ವೀ ನ ಜಲಂ ನಾಗ್ನಿರ್ನ ವಾಯುರ್ದೌರ್ನ ವಾ ಭವಾಃ |  
ಯೇಷಾಂ ಸಾಕ್ಷಿಣಮಾತ್ಮಾನಂ ಚಿದ್ರೂಪಂ ವಿದ್ಧಿ ಮುಕ್ತಯೇ ||

3. You are neither earth, nor water, nor fire, nor air, nor ether. In order to attain liberation, realise yourself as the knower of all these and consciousness itself.

ಯಾದಿ ದೇಹಂ ಪೃಥಕ್ಕೃತ್ಯ ಚಿತಿ ವಿಶ್ರವ್ಯಮ್ಯ ತಿಷ್ಠಸಿ |  
ಅಧುನೈವ ಸುಖೀ ಶಾಂತೋ ಬಂಧಮುಕ್ತೋ ಭವಿಷ್ಯಸಿ || ೪ ||

4. If you put aside (the idea of) the body and rest  
in Intelligence, you will at once be happy, peaceful  
and free from bondage.

ನ ತ್ವಂ ವಿಪ್ರಾದಿಕೋ ಪರ್ಣೋ ನಾಶ್ರಮಿಾ ನಾಕ್ಷಗೋಚರಃ ।  
ಅಸಂಗೋಽಸಿ ನಿರಾಕಾರೋ ವಿಶ್ವಸಾಕ್ಷೀ ಸುಖೀ ಭವ ॥ ೫ ॥

3. You do not belong to the Brahmana or any other caste or to any Ashram. You are not visible to the eyes. Unattached, formless and witness of all are you. Be happy.



ಧರ್ಮಾರ್ಥಮೌಘ ಸುಖಂ ದುಃಖಂ ಮಾನಸಾನಿ ನ ತೇ ವಿಭೋಃ |  
ನ ಕರ್ತಾಸಿ ನ ಭೋಕ್ತಾಸಿ ಮುಕ್ತಃ ಪಿಪಾಸಿ ಸರ್ವದಾ || ೬ ||

6. Virtue and vice, pleasure and pain, are of the  
mind, not of you, O All-pervading One. You are neither  
doer nor enjoyer. Verily you are ever free.

ಏಕೋ ದ್ರಷ್ಟಾಸಿ ಸರ್ವಸ್ಯ ಮುಕ್ತಪ್ರಾಯೋಽಸಿ ಸರ್ವದಾ |  
ಅಯಮೇವ ಹಿ ತೇ ಬಂಧೋ ದ್ರಷ್ಟಾರಂ ಪಶ್ಯಂತರಮ್ ||೭||

7. You are the one seer of all and really ever free.  
Verily this alone is your bondage that you see the seer  
as other than such.

ಅಹಂ ಕರ್ತೃತ್ವಹವ್ಯಾ ನಮಹಾಕೃಷ್ಣಾಹಿಂದಂಶಿತಃ |  
ನಾಹಂ ಕರ್ತೃತ್ವಿತಿ ವಿಶ್ವಾಸಾಮೃತಂ ಪೀತವ್ಯ ಸುಖೀ ಭವ || ೮ ||

8. Do you who have been bitten by the great black serpent of the egoism "I am the doer," drink the nectar of the faith "I am not the doer," and be happy.

ಏಕೋ ವಿಶುದ್ಧಬೋಧೋಹಮಿತಿ ನಿಶ್ಚಯವಯ್ಯನಾ |  
ಪ್ರಜ್ವಾಲ್ಯಾಚ್ಛಾನಗಹನಂ ವೀತಶೋಕಃ ಸುಖೀ ಭವ || ೯ ||

9. Burn down the wilderness of ignorance with the fire of the knowledge, "I am the One and Pure Intelligence," and be free from grief and be happy.

ಯತ್ರ ವಿಶ್ವಮಿದಂ ಭಾತಿ ಕಲ್ಪಿತಂ ರಜ್ಜು ಸರ್ಪವತ್ |  
ಅನಂದಪರಮಾನಂದಃ ಸಬೋಧಸ್ತ್ಯಂ ಸುಖಂ ಚರ || ೧೦ ||

**10. That (Consciousness) in which this universe appears, being conceived like a snake in a rope, is Bliss—Supreme Bliss. You are that Consciousness. Be happy.**

ಮುಕ್ತಾಭಿವಾನೀ ಮುಕ್ತೋ ಹಿ ಬದ್ಧೋ ಬದ್ಧಾಭಿವಾನ್ಯಪಿ |  
ಕಿಂವದನ್ತಿ ಹಸತ್ಯೇಯಂ ಯಾ ಮತಿಸ್ಯಾ ಗತಿರ್ಭವೇತ್ ||೧೧||

**11. One who considers oneself free is free indeed  
and one who considers oneself bound remains bound.  
“As one thinks, so one becomes,” is a popular saying  
in this world, which is true.**

ಅತ್ಯಾ ಸಾಕ್ಷೀ ವಿಭುಃ ಪೂರ್ಣ ಏಕೋ ಮುಕ್ತಶ್ಚಿದಕ್ರಿಯಃ |  
ಅನಚ್ಛೋ ನಿಷ್ಪ್ರಹಃ ಶಾನೋ ಭ್ರಮಾತ್ ಸಂಸಾರವಾನಿವ ||

12. The Self is the witness and all-pervading perfect, one, free, Intelligence, actionless, unattached, desireless and quiet. Through illusion it appears as of the world.

ಕೂಟಸ್ಥಂ ಬೋಧಮದ್ವೈತಮಾತ್ಮನಂ ಪರಿಭಾವಯು |  
ಅಭಾನೋಕ್ತಂ ಭ್ರಮಂ ಮುಕ್ತಾ ಭಾವಂ ಬಾಹ್ಯಮಥಾನ್ತರಂ ||

13. Meditate on the Atman as immovable, Intelligence and non-dual, having given up external and internal self-modifications and the illusion that you are the reflected self (individual soul).



ದೇಹಾಭಿವಾಸಪಾಲೇನ ಚಿರಂ ಬದ್ಧೋಽಸಿ ಪುತ್ರಕ |  
ಬೋಧೋಽಹಂ ಜ್ಞಾನಖಡ್ಗೇನ ತಂ ನಿಕ್ಯಂತ್ಯ ಸುಖೀ ಭವ ||

**14. My child, you have long been trapped by  
body-consciousness. Sever the trap with the sword of  
the knowledge "I am Intelligence" and be happy.**

ನಿಷ್ಕಂಗಳೂ ನಿಷ್ಕ್ರಿಯೋಽಸಿ ತ್ವಂ ಸ್ವಪ್ರಕಾಶೋ ನಿರಂಜನಃ |  
ಅಯಮೇವ ಹಿತೇ ಬಂಧಃ ಸಮಾಧಿಮನುತಿಷ್ಠಸಿ || ೧೫ ||

**15. You are unattached, actionless, self-effulgent and without any blemish. This indeed is your bondage that you practise Samadhi.**

ತ್ವಯಾ ವ್ಯಾಪ್ತಮಿದಂ ವಿಶ್ವಂ ತ್ವಯಿ ಪ್ರೇತಂ ಯಥಾರ್ಥತಃ |  
ಶುದ್ಧಬುದ್ಧಸ್ಯರೂಪಸ್ತ್ವಂ ಮಾ ಗಮಃ ಕ್ಷುದ್ರಚಿತ್ತತಾಮಾ ||

16. You pervade this universe and this universe  
exists in you. You are really Pure and Conscious. Do  
not be small-minded.

ನಿರಪೇಕ್ಷೋ ನಿರ್ವಿಕಾರೋ ನಿರ್ಭರಃ ಶ್ರೀತಲಾಶಯಃ |  
ಅಗಾಢಬುದ್ಧಿರಕ್ಷುದ್ಯೋ ಭವ ಚಿನ್ಮಾತ್ರವಾಸನಃ || ೧೭ ||

17. You are unconditioned, immutable, formless,  
unimpassioned, of unfathomable intelligence and unper-  
turbed. Desire for Chit alone.

ಸಾಕಾರಮನ್ಯತಂ ವಿದ್ಧಿ ನಿರಾಕಾರಂ ತು ನಿಶ್ಚಲಮ್ |  
ಏತತ್ತೋಪದೇಶೇನ ನ ಪುನರ್ಭವಸಂಪ್ಪದಃ || ೧೮ ||

18. Know that which has form to be unreal and the formless to be permanent. Through this spiritual instruction you will escape the possibility of rebirth.

ಯಥೈವಾದರ್ಶಮಾಧ್ಯಸ್ಥೇ ರೂಪೇಽನ್ತಃಪರಿತಸ್ತು ಸಃ |  
ತಥೈವಾಸ್ತಿನಾ ಶರೀರೇಽನ್ತಃ ಪರಿತಃ ಪರಮೇಶ್ವರಃ || ೧೯ ||

19. Just as a mirror exists within and without  
the image reflected in it, even so the Supreme Lord  
exists inside and outside this body.

ಏಕಂ ಸರ್ವಗತಂ ವೈಮ ಬಹಿರನ್ತರ್ಯಥಾ ಘಟೇ |  
ನಿತ್ಯಂ ನಿರನ್ತರಂ ಬ್ರಹ್ಮ ಸರ್ವಭೂತಗಣೇ ತಥಾ || ೨೦ ||

20. As the same all-pervading ether is inside and outside a jar, even so the eternal all-pervasive Brahman exists in all things.

ಇತಿ ಪ್ರಥಮೋಧ್ಯಾಯಃ

## ದ್ವಿತೀಯೋಧ್ಯಾಯಃ

ಜನಕ ಉವಾಚ—

ಅಹೋ ನಿರಞ್ಜನಃ ಶಾನ್ತೋ ಬೋಧೋಕ್ತುಹಂ ಪ್ರಕೃತೇಃ ಪರಃ |  
ಏತಾವನ್ತಮಹಂ ಕಾಲಂ ಮೋಹೇನ್ಯೇವ ವಿದಮ್ಪಿತಃ || ೧ ||

Janaka said—

1. O, I am spotless, tranquil, pure consciousness  
and beyond Nature. All this time I have been mocked  
by illusion.



ಯಥಾ ಪ್ರಕಾಶಯಾಮ್ಯೇಕೋ ದೇಹಮೇನಂ ತಥಾ ಜಗತ್ !  
ಅತೋ ಮಮ ಜಗತ್ಸರ್ವಮಥವಾ ನ ಚ ಕಿಞ್ಚನ || ೨ ||

2. As I alone reveal this body, even so do I reveal  
this universe. Therefore mine is all this universe, or  
verily nothing is mine.

ನಶರೀರಮಹೋ ವಿಶ್ವಂ ಪರಿತ್ಯಜ್ಯ ಮಯಾಧುನಾ |  
ಕುತಶ್ಚಿತ್ ಕೌಶಲಾದೇವ ಪರಮಾತ್ಮಾ ವಿರೋಕ್ಯತೇ || ೩ ||

3. O, having renounced the universe along with the body, I am now perceiving the Supreme Self through wisdom (received from my Guru).

ಯಥಾ ನ ತೋಯತೋ ಭಿನ್ನಾಸ್ತೃಷ್ಣಾಃ ಫೇನಬುದ್ಬದಾಃ |  
ಅತ್ಯನೋ ನ ತಥಾ ಭಿನ್ನಂ ವಿಶ್ವಮಾತ್ಮವಿರ್ನಿರ್ಗತಮ್ || ೪ ||

4. As waves, foam and bubbles are not different from water, even so the universe emanating from the Atman is not different from it.

ತನ್ನಮಾತ್ರೋ ಭವೇದೇವ ಪಟೋ ಯದ್ವದ್ವಿಚಾರಿತಃ |  
ಅತ್ಯತನ್ಮಾತ್ರಮೇವೇದಂ ತದ್ವದ್ವಿಶ್ವಂ ವಿಚಾರಿತಮ್ || ೫ ||

5. As cloth when analysed is found to be nothing but thread, even so this universe, duly considered, is nothing but the Atman.

ಯಥೈವೇಕ್ಷುರಸೇ ಕೃಪಾ ತೇನ ವ್ಯಾಪ್ತೈವ ಶರ್ಕರಾ!  
ತಥಾ ವಿಶ್ವಂ ಮಯಿ ಕೃಪ್ತಂ ಮಯಾ ವ್ಯಾಪ್ತಂ ನಿರನ್ತರಂ॥

6. Just as sugar generated in sugarcane juice is wholly pervaded by it (juice), even so the universe produced in me is permeated by me through and through.

ಅತ್ಮಜ್ಞಾನಾಜ್ಞಗದ್ಭೃತಿ ಆತ್ಮಜ್ಞಾನಾನ್ವ ಭಾಸತೇ |  
ರಜ್ಜ್ವಜ್ಞಾನಾದಹಿರ್ಭಾವಿ ತಜ್ಜ್ವಜ್ಞಾನಾದ್ಭಾಸತೇ ನಯಿ || ೭ ||

7. The world appears owing to the ignorance of the Self and disappears with the knowledge of the Self, even as the snake appears owing to the non-cognition of the rope and disappears with its recognition.

ಪ್ರಕಾಶೋ ಮೇ ನಿಜಂ ರೂಪಂ ನಾತಿರಿಕ್ಮೋಽನ್ಯೈಹಂ ತತಃ |  
ಯದಾ ಪ್ರಕಾಶತೇ ವಿಶ್ವಂ ತದಾಹಮ್ಭಾನ ಏವ ಹಿ || ೮ ||

8. Light is my very nature and I am no other than that. When the universe manifests itself, verily then it is I that shine.

ಅಹೋ ವಿಕಲ್ಪಿತಂ ವಿಶ್ವಮಜ್ಞಾನಾನ್ಮಯಿ ಭಾಸತೇ |  
ರೂಪೈಂ ಶುಕ್ಲಾ ಫಣೀ ರಜ್ಜೌ ವಾರಿ ಸೂರ್ಯಕರೇ ಯಥಾ ||

9. O, the universe appears in me being conceived  
through ignorance, even as silver appears in mother  
of pearl, snake in the rope and water in the sunbeam.



ಮತ್ತೋ ವಿನಿರ್ಗತಂ ವಿಶ್ವಂ ಮಯ್ಯೇವ ಲಯಮೇಷ್ಯತಿ |  
ಮೃದಿ ಕುಮ್ಭೋ ಜಲೇ ವಿರಚಿಃ ಕನಕೇ ಕಟಕಂ ಯಥಾ || ೧೦ ||

10. Just as a jug dissolves into earth, a wave  
into water or a bracelet into gold, even so the universe  
which has emanated from me will dissolve into me.

ಅಹೋ ಅಹಂ ನಮೋ ಮಹ್ಯಂ ವಿನೂತೋ ಯಸ್ಯ ನಾಸ್ತಿ ಮೋ |  
ಬ್ರಹ್ಮಾದಿಸ್ತಮ್ಬಪರ್ಯಂತಂ ಜಗನ್ನಾಶೇಷಿ ತಿಷ್ಠತಃ || ೧೧ ||

**11. Wonderful am I! Adoration to myself who  
know no decay and survive even the destruction of the  
world from Brahma down to the clump of grass.**

ಅಹೋ ಅಹಂ ನಮೋ ಮಹ್ಯಮೇಕೋಽಹಂ ದೇಹವಾನಪಿ |  
ಕೃಚಿನ್ನ ಗನ್ತಾ ನಾಗನ್ತಾ ವ್ಯಾಪ್ಯ ವಿಶ್ವಮವಸ್ಥಿತಃ || ೧೨ ||

12. Wonderful am I! Adoration to myself who,  
though with a body am one, who neither go anywhere  
nor come from anywhere but abide pervading the  
universe.

ಅಹೋ ಅಹಂ ನಮೋ ಮಹ್ಯಂ ದಕ್ಷೋ ನಾಸ್ತಿಹ ಮತ್ಸಮಃ |  
ಅನಂಸ್ಪೃಸ್ಯ ಶರೀರೇಣ ಯೇನ ವಿಶ್ವಂ ಚಿರಂ ಧೃತಮ್ ||೧೩||

13. Wonderful am I! Adoration to myself! There  
is none so capable as I, who am bearing the universe  
for all eternity without touching it with the body.

ಅಹೋ ಅಹಂ ನಮೋ ಮಹ್ಯಂ ಯಸ್ಯ ಮೇ ನಾಸ್ತಿ ಕಿಣ್ವನಃ ।  
ಅಥವಾ ಯಸ್ಯ ಮೇ ಸರ್ವಂ ಯದವ್ಯಾಜ್ಮನಸಗೋಚರಮ್ ॥

14. Wonderful am I ! Adoration to myself  
who have nothing or have all that is thought about  
and spoken of.

ಚ್ಛಾನಂ ಚ್ಛೇಯಂ ತಥಾಜ್ಞಾತಾತ್ರಿತಯಂನಾಸ್ತಿವಾಸ್ತೇವಮ್ |  
ಅಜ್ಞಾನಾದ್ಭಾತಿ ಯತ್ರೇದಂ ಸೋಽಹಮಸ್ಮಿ ನಿರಜ್ಞಾನಃ ||

15. Knowledge, knower and knowable—these three do not in reality exist. I am that stainless (Self) in which this triad appears through ignorance.

ದ್ವೈತಮೂಲಮಹೋ ದುಃಖಂ ನಾನೃತ್ಯ ಸ್ಯಾಸ್ತಿ ಭೇಷಜಮ್ ।  
ದೃಶ್ಯಮೇತನ್ಮೃಷಾ ನರ್ವಂ ಏಕೋಕ್ತಂ ಚಿದ್ರಸೋಮಲಃ ॥

16. Oh, duality is the root of misery. There is no other remedy for it except the realisation that all objects known are unreal and that I am one, all pure, intelligence and bliss.

ಬೋಧಮಾತ್ರೋಽಹಮಜ್ಞಾನಾದುಪಾಧಿಕಃ ಕಲ್ಪತೋಮಯಾ |  
ಏವಂ ವಿಮೃಶತೋ ನಿತ್ಯಂ ನಿರ್ವಿಕಲ್ಪೇ ಸ್ಥಿತಿರ್ಮಮಃ ||೧೭||

17. I am pure intelligence. Through ignorance I have imposed limitation (upon myself). Constantly reflecting in this way, I am abiding in the Absolute.



ನಮೋಬನ್ಮೋಽಸ್ಮಿ ಮೋಕ್ಷೋವಾಭ್ರಾಸ್ತಿಃಶಾನ್ತಾ ನಿರಾಶಯಾ!  
ಅಹೋ ಮಯಿ ಸ್ಥಿತಂ ವಿಶ್ವಂ ವಸ್ತು ತೋ ನ ಮಯಿಸ್ಥಿ ತಮ್ ॥

18. I have neither bondage nor freedom. The illusion having lost its support has ceased. Oh, the universe, though existing in me does not in reality so exist.

ಸಶರೀರವಿದಂ ವಿಶ್ವಂ ನ ಕಿಂಚಿದಿತಿ ನಿಶ್ಚಿತಮ್ |  
ಶುದ್ಧಚಿನ್ಮಾತ್ರ ಆತ್ಮಾ ಚ ತತ್ಕಸ್ಮಿನ್ ಕಲ್ಪನಾಧುನಾ ||೧೯||

19. I have known for certain that the body and the universe are nothing and that the Atman is only pure intelligence. So, on which now can superimposition be possible?

ಶರೀರಂ ಸ್ಯರ್ಗನರಕೌ ಬನ್ಧಮೋಕ್ಷೌ ಭಯಂ ತಥಾ |  
ಕಲ್ಪನಾಮಾತ್ರವೈವೈತತ್ ಕಿಂ ಮೇ ಕಾರ್ಯಂ ಚಿದಾತ್ಮನಃ ||

20. Body, heaven and hell, bondage and freedom,  
as also fear, all these are mere imagination. What  
have I to do with all these—I whose nature is Chit!

ಅಹೋ ಜನಸಮೂಹೇಽಪಿ ನ ದ್ವೈತಂ ಪಶ್ಯತೋ ಮಮ |  
ಅರಣ್ಯಮಿವ ಸಂವೃತ್ತಂ ಕೃ ರತಿಂ ಕರವಾಣ್ಯಹವಃ || ೨೧ ||

21. O, I do not find any duality. Even the multitude of human beings, therefore, has become like a desert. What should I attach myself to?

ನಾಹಂದೇಹೋನಮೇದೇಹೋಜೀವೋನಾಹಮಹಂಚಿತ್ |  
ಅಯಮೇವ ಹಿ ಮೇ ಬನ್ಧ ಆಸೀತ್ ಯಾ ಜೀವಿತೇ ಸ್ವಹಾ ||

22. Neither am I this body, nor is the body  
mine. I am not Jiva, I am Chit. This indeed was  
my bondage that I had thirst for life.

ಅಹೋ ಭುವನಕಲ್ಪೋಲ್ಕೆವಿಚಿತ್ರೈದ್ರಾಫಕ್ ಸಮುತ್ಥಿತಮ್ !  
ಮಯ್ಯನನ್ತಮಹಾವೋಧೌ ಚಿತ್ತವಾತೇ ಸಮುದ್ಯತೇ ||

23. Oh, in me the limitless ocean, diverse waves  
of worlds are produced forthwith on the rising of the  
wind of the mind.

ಮಯ್ಯನನ್ನಮಹಾಮೋಢೌ ಚಿತ್ತವಾತೇ ಪ್ರಶಾಮ್ಯತಿ |  
ಅಭಾಗ್ಯಾಜ್ಞವವಣಿಬೋ ಜಗತ್ಪೋತೋ ವಿನಶ್ಯರಃ || ೨೪ ||

24. With the calming of the wind of the mind in the infinite ocean of myself, the ark of the universe of Jiva, the trader, unfortunately meets with destruction.

ಮಯ್ಯನನ್ನಮಹಾಮೋಘಾವಾಶ್ಚರ್ಯಂ ಜೀವವೀಚೆಯಃ |  
ಉದ್ಯನ್ನಿ ಘನ್ನಿ ಖೇಲನ್ನಿ ಪ್ರವಿಶನ್ನಿ ಸ್ವಭಾವತಃ || ೨೫ ||

25. How wonderful! In me, the shoreless ocean,  
the waves of individual selves rise, strike (each other),  
play (for a time) and disappear, each according to  
its nature.

ಇತಿ ದ್ವಿತೀಯೋಧ್ಯಾಯಃ



ತೃತೀಯೋಧ್ಯಾಯಃ

ಅಪ್ಪಾವಕ್ಯ ಉವಾಚ—

ಅವಿನಾಶಿನಮಾತ್ಮಾನಮೇಕಂ ವಿಜ್ಞಾಯ ತತ್ತ್ವತಃ |  
ತವಾತ್ಮಜ್ಞಸ್ಯ ಧೀರಸ್ಯ ಕಥಮರ್ಥಾರ್ಜನೇ ರತಿಃ || ೧ ||

Ashtavakra said—

1. Having known yourself as really indestructible and one, how is it that you, serene, knower of Self, feel attached to the acquisition of wealth!

ಅತ್ಯಾಚ್ಛಾನಾದಹೋ ಪ್ರೀತಿರ್ವಿಷಯಭ್ರಮಗೋಚರೇ |  
ಶುಕ್ಲೇರಜ್ಜಾನತೋಲೋಭೋ ಯಥಾ ರಜತವಿಭ್ರಮೇ || ೨ ||

2. Alas, as greed arises from the illusion of silver caused by the ignorance of the pearl-oyster, even so does the attachment to the objects of illusory perception arise from the ignorance of the Self.

ವಿಶ್ವಂ ಸ್ಫುರತಿ ಯತ್ರೇದಂ ತರಜ್ಞ ಇವ ಸಾಗರೇ |  
ಸೋಹಮಸ್ಮಿತಿ ವಿಜ್ಞಾಯ ಕಿಂ ದೀನ ಇವ ಧಾವಸಿ || ೩ ||

3. Having known yourself to be That in which  
the universe appears like waves on the sea, why do  
you run about like a miserable being !

ಶೃತ್ವಾಪಿ ಶುದ್ಧಚೈತನ್ಯಪರಾತ್ಮಾನಮತಿಸುಸ್ವರಮ್ |  
ಉಪನ್ಯೇತೃನ್ಮನಸಕ್ಶೋರಮಾಲಿನ್ಯಮಧಿಗಚ್ಛತಿ || ೪ ||

4. Even after hearing oneself to be pure intelligence and surpassingly beautiful, how can one have devotion to lust and become unclean ?

ಸರ್ವಭೂತೇಷು ಚಾತ್ಮಾನಂ ಸರ್ವಭೂತಾನಿ ಚಾತ್ಮನಿ |  
ಮುನೇರ್ಜಾನತ ಆಶ್ವರ್ಯಂ ಮಮಾತ್ಮಮನುವರ್ತತೇ ||೫||

5. It is strange that the sense of ownership should continue even in the sage who has realised the Self in all and all in the Self.

ಅಸ್ಥಿತಃ ಪರಮಾದ್ವೈತಂ ಮೋಕ್ಷಾರ್ಥೇಽಪಿ ವ್ಯವಸ್ಥಿತಃ |  
ಅಶ್ವರ್ಯಂ ಕಾಮವಶಗೋ ವಿಕಲಃ ಕೇಲಿಶಿಕ್ಷಯಾ || ೬ ||

6. It is strange that abiding in supreme non-duality and intent on liberation, one should yet be subject to lust or get unsettled by having recourse to amorous pastimes!

ಉದ್ಘಾತಂ ಜ್ಞಾನದುರ್ವಿಪ್ರಮಧಾರ್ಯಾ ತಿದುರ್ಬಲಃ |  
ಅಶ್ವರ್ಯಂ ಕಾಮಮರಾಕಾಂಕ್ಷೇತ್ ಕಾಲಮನ್ತಮನುಶ್ರಿತಃ ||

7. It is strange that knowing lust to be an enemy of Knowledge, one who has grown extremely weak and reached one's last days, should yet be eager for sensual enjoyments.

ಇಹಾಮುತ್ರ ವಿರಕ್ತಸ್ಯ ನಿತ್ಯಾನಿತ್ಯವಿವೇಕಿನಃ |  
ಅಶ್ವರ್ಯಂ ಮೋಕ್ಷಕಾಮಸ್ಯ ಮೋಕ್ಷಾದೇವ ಬಿಭ್ರಷಿಕಾ ||

8. It is strange that one who is unattached to the objects of this world and the next, who discriminates the eternal from the non-eternal and who longs for emancipation, should fear emancipation itself.



ಧೀರಸ್ತು ಭೋಜ್ಯಮಾನೋಽಪಿ ಪೀಡ್ಯಮಾನೋಽಪಿ ಸರ್ವದಾ |  
ಅತ್ಮಾನಂ ಕೇವಲಂ ಪಶ್ಯನ್ ನ ತುಷ್ಯತಿ ನ ಕುಪ್ಯತಿ || ೯ ||

9. But feted and feasted or tormented, the  
serene one ever sees the absolute Self and is thus  
neither gratified nor angry.

ಬೇಷ್ವಮಾನಂ ಶರೀರಂ ಸ್ವಂ ಪಶ್ಯತ್ಯಸ್ಯ ಶರೀರವತ್ |  
ಸಂಸ್ತವೇ ಚಾಪಿ ನಿನ್ನಾಯಾಂ ಕಥಂ ಕ್ಷುಭ್ಯೇತ್ ಮಹಾಶಯಃ॥

10. The high-souled person witnesses his own  
body acting as if it were another's. As such, how  
can he be disturbed by praise or blame!

ಮಾಯಾವಾತ್ರಮಿದಂ ವಿಶ್ವಂ ಪಶ್ಯನ್ ವಿಗತಕೌತುಕಃ !  
ಅಪಿ ಸನ್ನಿಹಿತೇ ಮೃತ್ಯೌ ಕಥಂ ಪ್ರಸ್ಯತಿ ಧೀರಧೀಃ || ೧೧ ||

11. Viewing this universe as mere illusion and losing all interest therein, how can one of steady (enlightened) mind fear even the approach of death ?

ನಿಷ್ಕೃಹಂ ಮಾನಸಂ ಯಸ್ಯ ನೈರಾಶ್ಯೇಽಪಿ ಮಹಾತ್ಮನಃ |  
ತಸ್ಯಾತ್ಮಜ್ಞಾನತ್ಯಪ್ತಸ್ಯ ತುಲನಾ ಕೇನ ಜಾಯತೇ || ೧೨ ||

12. With whom can we compare that [great-souled one, contented with the knowledge of Self, who is desireless even in disappointment.

ಸ್ವಭಾವಾದೇವ ಜಾನಾನೋ ದೃಶ್ಯಮೇತನ್ನ ಕಿಂಚಿತ್ |  
ಇದಂ ಗ್ರಾಹ್ಯಮಿದಂ ತ್ಯಾಜ್ಯಂ ನ ಕಿಂ ಪಶ್ಯತಿ ಧೀರಧೀಃ ||

13. Why should that steady-minded one who knows the Object to be in its very nature nothing, consider this fit to be accepted and that fit to be rejected.

ಅನ್ತಸ್ತ್ಯಕ್ತ ಕಪಾಯಸ್ತೈ ನಿರ್ವ್ವಾನ್ವಸ್ತೈ ನಿರಾಶಿಷಃ |  
ಯದ್ಯಚ್ಛಯಾ ಗತೋ ಭೋಗೋ ನ ದುಃಖಾಯ ನ ತುಷ್ಟಯೇ ||

14. To Him who has given up worldly attachment in his mind, who is beyond the pairs of opposites, and who is free from desire, any experience coming as a matter of course does not cause either pleasure or pain.

ಇತಿ ತೃತೀಯೋಧ್ಯಾಯಃ

ಚತುರ್ಥೋಧ್ಯಾಯಃ

ಅಪ್ಪಾವಕ್ಯ ಉವಾಚ—

ಹನ್ತಾ ತ್ಮಜ್ಞಸ್ಯ ಧೀರಸ್ಯ ಖೇಲತೋ ಭೋಗಲೀಲಯಾ |  
ನ ಹಿ ಸಂಸಾರವಾಹೀಕೈರ್ಮೂಢೈಃ ಸಹ ಸಮಾನತಾ || ೧ ||

Ashtavakra said—

1. Oh, the intelligent knower of Self who plays the game of enjoyment, has no similarity to the deluded beasts of the world.

ಯತ್ಪದಂ ಪ್ರೇಕ್ಷ್ಯಪೂ ದೀನಾಃ ಶಕ್ರಾದ್ರ್ಯಾಃ ಸರ್ವದೇವತಾಃ |  
ಅಹೋ ತತ್ರ ಸ್ಥಿತೋ ಯೋಗೀ ನ ಹರ್ಷಮುಪಗಚ್ಛತಿ || ೨ ||

2. Oh, the Yogi does not feel elated abiding in that position which Indra and all other gods hanker after and not attaining it become unhappy.



ತಜ್ಞಃ ಪುಣ್ಯಪಾಪಾಭ್ಯಾಂಸ್ತಶೋಹ್ಯಂತರ್ಹೃದಯತಃ |  
ನ ಹ್ಯಾಕಾಶಸ್ಯ ಧೂಮೇನ ದೃಶ್ಯಮಾನಾಪಿ ಸದ್ಗತಿಃ || ೩ ||

3. The heart of one who has known That is not  
touched by virtue and vice, as the sky is not affected  
by smoke, even though it appears to be.

ಅತ್ಯವೇದಂ ಜಗತ್ಸರ್ವಂ ಜ್ಞಾತಂ ಯೇನ ಮಹಾತ್ಮನಾ |  
ಯದ್ಯಚ್ಛಯಾ ವರ್ತಮಾನಂ ತಂ ನಿಷೇದ್ಧಂ ಕ್ಷಮೇತ ಕಃ ||

4. Who can prohibit the great-souled one who  
has known this entire universe to be the Self alone,  
from living as he pleases !

ಅಬ್ರಹ್ಮಸ್ತಮ್ಬಪರ್ಯನ್ತೇ ಭೂತಗ್ರಾಮೇ ಚತುರ್ವಿಧೇ |  
ವಿಜ್ಞನೈವ ಹಿ ಸಾಮರ್ಥ್ಯಮಿಚ್ಛಾನಿಚ್ಛಾವಿವರ್ಜನೇ || ೫ ||

5. Of the four kinds of created things from  
Brahma down to the clump of grass, it is the wise  
one alone who is capable of renouncing desire and  
aversion.

ಅತ್ಯಾನಮದ್ವಯಂ ಕಶ್ಚಿಜ್ಞಾನಾತಿ ಜಗದೀಶ್ವರಂ |  
ಯದ್ವೇತ್ತಿ ತತ್ ನ ಕುರುತೇ ನ ಭಯಂ ತಸ್ಯ ಕುತ್ರಚಿತ್ ॥

6. Rare is the man who knows himself as one  
without a second as well as the lord of the universe.  
He does what he knows and has no fear from any  
quarter.

ಇತಿ ಚತುರ್ಥೋಧ್ಯಾಯಃ

## ಪೆಚ್ಚಾ ಮಠಾಧ್ಯಾಯಃ

ಅಪ್ಪಾವಕ್ಯ ಉವಾಚ—

ನ ತೇ ಸಚ್ಚೋಕ್ತಸಿ ಕೇನಾಪಿ ಕಿಂ ಶುದ್ಧಸ್ಯೈಕೈಮಿಚ್ಛೇಸಿ |  
ಸಚ್ಚಯ್ಯತವಿಲಯಂ ಕುರ್ವನ್ಮೇವಮೇವ ಲಯಂ ವ್ರಜ || ೧ ||

Ashtavakra said—

1. You have no contact with anything whatsoever. Therefore, pure as you are, what do you want to renounce! Destroy the complex and even thus enter into (the state of) Dissolution.

ಉದೇಶಿ ಭವತೋ ವಿಶ್ವಂ ವಾರಿಧೇರಿವ ಬುದ್ಬದಃ |  
ಇತಿ ಜ್ಞಾತ್ವೈಕಪರಾತ್ಮಾನಮೇವಮೇವ ಲಯಂ ಪ್ರಜ || ೨ ||

2. The universe rises from you like bubbles rising from the sea. Thus know the Atman to be one and enter even thus into (the state of) Dissolution.

ಪ್ರತ್ಯಕ್ಷಮಪ್ಯವಸ್ತುತತ್ವಾದ್ಯಶ್ಚಂ ನಾನ್ಯೈರಪುರೇ ತ್ವಯಿ |  
ರಜ್ಜುನರ್ಪ ಇವ ವ್ಯಕ್ತಮೇವಮೇವ ಲಯಂ ವ್ರಜ || ೩ ||

3. The universe, being manifested like the snake in the rope, does not exist in you who are pure, even though it is present to the senses, because it is unreal. Thus verily do you enter into (the state of) Dissolution.

ಸಮದುಃಖಸುಖಃ ಪೂರ್ಣ ಆಶಾನ್ಯೈರಾಶ್ಯಯೋಃ ಸಮಃ |  
ಸಮಜೀವಿತಮೃತ್ಯುಃ ಸನ್ನೇವಮೇವ ಲಯಂ ಪ್ರಜ || ೪ ||

4. You are perfect and equanimous in misery  
and happiness, hope and despair, and life and death.  
Therefore even thus do you attain (the state of)  
Dissolution.

ಇತಿ ಪೆಚ್ಚಾ ಮಾರ್ಥಾಯಃ



## ಷಷ್ಠಾಧ್ಯಾಯಃ

ಅಪ್ಪಾವಕ್ಯ ಉವಾಚ—

ಅಕಾಶವದನಮೋಕ್ಷಹಂ ಘಟವತ್ ಪ್ರಾಕೃತಂ ಜಗತ್ |  
ಇತಿ ಜ್ಞಾನಂ ತಥೈತಸ್ಯ ನ ತ್ಯಾಗೋ ನ ಗ್ರಹೋ ಲಯಃ ||

Ashtavakra said—

1. Boundless as space am I. The phenomenal world is like a jar. This is Knowledge. So it has neither to be renounced nor accepted nor destroyed.

ಮಹೋದಧಿರಿವಾಹಂ ನ ಪ್ರಪಂಚೋ ವಿಚಿತ್ಸಿಭಃ |  
ಇತಿ ಜ್ಞಾನಂ ತಥೈತಸ್ಯ ನ ತ್ಯಾಗೋ ನ ಗ್ರಹೋ ಲಯಃ ||

2. That I am like the ocean and the phenomenal universe is like the wave. This is Knowledge. So it has neither to be renounced nor accepted nor destroyed.

ಅಹಂ ನ ಶುಕ್ತಿಸಜ್ಜಾಶೋ ರೂಪ್ಯವದ್ವಿಶ್ವಕಲ್ಪನಾ |  
ಇತಿ ಜ್ಞಾನಂ ತಥೈತಸ್ಯ ನ ತ್ಯಾಗೋ ನ ಗ್ರಹೋ ಲಯಃ ||

3. That I am like the pearl-oyster; and the  
world-idea is like silver. This is Knowledge.  
So it has neither to be renounced nor accepted nor  
destroyed.

ಅಹಂ ವಾ ಸರ್ವಭೂತೇಷು ಸರ್ವಭೂತಾನ್ಯಥೋ ಮಯಿ |  
ಇತಿ ಜ್ಞಾನಂ ತಥೈತನ್ಯ ನ ತ್ಯಾಗೋ ನ ಗ್ರಹೋ ಲಯಃ ||

4. I am indeed in all beings and all beings are in me. This is Knowledge. So it has neither to be renounced nor accepted nor destroyed.

ಇತಿ ಪಷ್ಠಾಧ್ಯಾಯಃ

ಸಪ್ತಮಾಧ್ಯಾಯಃ

ಜನಕ ಉವಾಚ—

ಮಯ್ಯನನ್ತಮಹಾವೋಧೌ ವಿಶ್ವಪೂತ ಇತಸ್ತತಃ |  
ಭ್ರಮತಿ ಸ್ಯಾನ್ತವಾತೇನ ನ ಮಮಾನ್ತ್ಯಸಹಿಷ್ಣುತಾ || ೧ ||

Janaka said—

1. In me, the boundless ocean, the ark of the universe moves hither and thither impelled by the wind of its own nature. I am not impatient.

ಮಯ್ಯನನ್ನಮಹಾಮೋಢಾ ಜಗದ್ವೀಚಿಃ ಸ್ವಭಾವತಃ ||  
ಉದೇತು ವಾಸ್ತವರಾಯಾತು ನ ಮೇ ವೃದ್ಧಿರ್ನ ಚ ಕ್ಷತಿಃ ||

2. In me, the limitless ocean, let the wave of  
the world rise or vanish of itself. I neither increase  
nor decrease thereby.

ಮಯ್ಯನನ್ನಮಹಾಮೋಕ್ಷೋ ವಿಶ್ವಂ ನಾಮ ವಿಶ್ವಮಾ |  
ಅತಿಶಾನೋ ನಿರಾಕಾರ ಏತದೇವಾಹಮಾಸ್ಥಿತಃ || ೩ ||

3. In me, the boundless ocean, is the imagination of the universe. I am highly tranquil and formless. In this alone do I abide.

ನಠತ್ಯಾ ಭಾವೇಷು ನೋ ಭಾವಸ್ತತ್ರಾನನ್ನೇ ನಿರಾನ್ವನೇ |  
ಇತ್ಯನಕೋಽನ್ಯಹಃ ಶಾನ್ತಃ ಏತದೇವಾಹವಾಸ್ಥಿತಃ || ೪ ||

4. The Self is not in the objects nor the object in That which is infinite and stainless. Thus It is free from attachment and desire and tranquil. In this alone do I abide.



ಅಹೋ ಚಿನ್ನಾತ್ರಮೇವಾಹಮಿನ್ದ್ರಜಾಲೋಪಮಂ ಜಗತ್ |  
ಅತೋ ಮಮ ಕಥಂ ಕುತ್ರ ಹೇಯೋಪಾದೇಯಕಲ್ಪನಾ ||

5. Oh, I am really Intelligence itself. The world is like a juggler's show. So how and where can there be any thought of rejection and acceptance in me!

ಇತಿ ಸಪ್ತಮಾಧ್ಯಾಯಃ

## ಅಷ್ಟಮಾರ್ಗಾಭ್ಯಾಸಃ

ತದಾ ಬನ್ಧೋ ಯದಾ ಚಿತ್ತಂ ಕಿಂಚಿದ್ವಾಙ್ಮತಿ ಶೋಚತಿ |  
ಕಿಂಚಿನ್ನಿಷ್ಕಾತಿ ಗೃಹಾಣತಿ ಕಿಂಚಿದ್ಧೃಷ್ಯತಿ ಕುಪ್ಯತಿ || ೧ ||

1. It is bondage when the mind desires or grieves at anything, rejects or accepts anything, feels happy or angry at anything.

ತದಾ ಮುಕ್ತರ್ಯದಾ ಚಿತ್ತಂ ನ ವಾಙ್ಮತಿ ನ ಶೋಚತಿ |  
ನ ಮುಙ್ಗತಿ ನ ಗೃಹಾಣತಿ ನ ಹೃಷ್ಯತಿ ನ ಕುಪ್ಯತಿ || ೨ ||

2. It is liberation when the mind does not  
desire or grieve or reject or grab or feel happy or  
angry.

ತದಾ ಬನ್ಛೋ ಯದಾ ಚಿತ್ತಂ ಸಕ್ತಂ ಕಾನ್ಯಪಿ ದೃಷ್ಟಿಷು |  
ತದಾ ಮೋಕ್ಷೋ ಯದಾ ಚಿತ್ತಮಸಕ್ತಂ ಸರ್ವದೃಷ್ಟಿಷು ||

3. It is bondage when the mind is attached to any particular senses. It is liberation when the mind is not attached to any of the senses.

ಯದಾ ನಾಹಂ ತದಾ ಮೋಕ್ಷೋ ತದಾಹಂ ಬನ್ಧನಂ ತದಾ |  
ಮತ್ವೇತಿ ಹೇಲಯಾ ಕಿಂಚಿತ್ ಮಾ ಗೃಹಾಣ ವಿಮುಷ್ಠಮಾ ||

4. When there is no 'I,' there is liberation;  
when there is 'I,' there is bondage. Considering  
this, easily refrain from accepting or rejecting any-  
thing.

ಇತಿ ಲಕ್ಷ್ಯಮಾಧ್ಯಾಯಃ

## ನವಮಾಧ್ಯಾಯಃ

ಅಷ್ಟಾವಕ್ರ, ಉವಾಚ—

ಕೃತಾಕೃತೇ ಚ ದ್ವಂದ್ವಾನಿ ಕದಾ ಶಾನ್ತಾನಿ ಕಸ್ಯ ವಾ |  
ಏವಂ ಜ್ಞಾತ್ವೇಹ ನಿರ್ವೇದಾದ್ಧವ ತ್ಯಾಗಪರೋಽಪ್ಯತಿ |

Ashtavakra said—

1. Duties done and not done as well as the pairs of opposites—when do they cease and for whom! Knowing this, be intent on renunciation and be desireless through complete indifference to the world.

ಕಸ್ಯಾಪಿ ತಾತ ಧನ್ಯಸ್ಯ ಲೋಕಚೇಷ್ಟಾವಲೋಕನಾತ್ |  
ಜೀವಿತೇಚ್ಛಾ ಬುಭುಕ್ಷಾ ಚ ಬುಭುತ್ಸೋಪಶಮಂ ಗತಾಃ |

2. My child, who is that blessed person whose desires to live, to enjoy and to know have been extinguished by observing the ways of men ?

ಅನಿತ್ಯಂ ಸರ್ವಮೇವೇದಂ ತವಪತ್ರಿತಯದೂಷಿತಮ್ |  
ಅಸಾರಂ ನಿಸ್ಥಿತಂ ಹೇಯಮಿತಿ ನಿಶ್ಚಿತ್ಯ ಶಾವ್ಯತಿ || ೩ ||

3. A wise man becomes quiet by realising that all this is vitiated by the threefold misery and is transient, unsubstantial, contemptible and worthy to be rejected.



ಕೋಸೂಕಾಲೋವಯಃಕಿಂವಾಯತ್ರದ್ವನ್ಯಾಸಿನೋನೈಣಾಂ  
ತಾನ್ಯಪೇಕ್ಷ್ಯ ಯಥಾ ಪ್ರಾಪ್ತವರ್ತಿ ಸಿದ್ಧಿಮವಾಪ್ನುಯಾತ್ ॥

4. What is that time or that age in which the  
pairs of opposites do not exist for men? One who  
is content with what comes of itself, quits these and  
attains perfection.

ನಾನಾಮತಂಮಹರ್ಷಿಃ ಸಾಧೂನಾಂಯೋಗಿನಾಂತಥಾ |  
ದೃಷ್ಟ್ವಾ ನಿರ್ವೇದಮಾಪನ್ನಃ ಕೋ ನ ಶಾಪ್ಯತಿ ಮಾನವಃ ||

3. *What man is there, who having observed the diversity of opinions among the great seers, saints and yogis, does not become completely indifferent (to their opinions) and attain quietude?*

ಕೃತ್ಯಾ ಮೂರ್ತಿಪರಿಚ್ಛಾನಂ ಚೈತನ್ಯಸ್ಯ ನ ಕಿಂ ಗುರಃ |  
ಸಿರ್ವದಸಮತಾಯುಕ್ತ್ಯಾ ಯಸ್ಮಾದಯತಿ ಸಂಸೃತೇಃ ||

6. He who gains a knowledge of the true nature of (pure or transcendental) Consciousness by means of complete indifference to the world, equanimity and reasoning, and saves others from the world,--is he not really the spiritual guide?

ಪಶ್ಯ ಭೂತವಿಕಾರಾಂಸ್ತ್ಯಂಭೂತಮಾತ್ರಾನ್ ಯಥಾರ್ಥತಃ |  
ತತ್ ಕ್ಷಣಾದ್ವನ್ಧನಿರ್ಮುಕ್ತಃ ಸ್ವರೂಪಸ್ಯೋ ಭವಿಷ್ಯಸಿ || ೭ ||

7. Look upon the modifications of the elements as nothing in reality but the primary elements themselves and you will at once be free from bondage and abide in your true self.

ವಾಸನಾ ಏವ ಸಂಸಾರ ಇತಿ ಸರ್ವಾ ವಿಮುಞ್ಚ ತಾಃ !  
ತತ್ತ್ವಾಗೋ ವಾಸನಾತ್ಯಗಾತ್ ಸ್ಥಿತಿರದ್ಯ ಯಥಾ ತಥಾ ||

8. Desire alone is the world. Do you, therefore, renounce all those. The renunciation of that (i.e., the world) follows the renunciation of desire. Now you may live wherever you are.

ಇತಿ ನವಮಾಧ್ಯಾಯಃ

## ದಶಮೋಧ್ಯಾಯಃ

ವಿಹಾರಯ ವೈರಿಣಂ ಕಾಮಮಾರ್ಥಂ ಚಾನರ್ಥಸಂಕುಲಮ್ |  
ಧರ್ಮಮಪ್ಯೇತಯೋರ್ಹೇತುಂ ಸರ್ವತ್ರಾನಾದರಂ ಕುರು ||

1. Be indifferent to every thing having given up  
Kama (desire) the enemy, Artha (worldly riches)  
which is attended with mischief; as well as Dharma  
(good deed) the cause that seeks to produce these  
two.

ಸ್ಯಪ್ತೇಂದ್ರಜಾಲವತಃ ಪಶ್ಯ ದಿನಾನಿ ತ್ರೀಣಿ ಪಿಷ್ಕ ವಾ |  
ವಿವ್ರಕ್ಲೇಶಃ ಧನಾಗಾರದಾರದಾಯಾದಿಸಮೃದಃ || ೨ ||

2. Look upon friends, lands, wealth, houses,  
wives, presents and such other good fortunes as a  
dream or a juggler's show, lasting three or five days.

ಯತ್ರ ಯತ್ರ ಭವೇತ್ ತೃಷ್ಣಾ ಸಂಸಾರಂ ವಿದ್ಧಿ ತತ್ರ ವೈ |  
ಪ್ರಿಥವ್ಯರಾಗ್ಯಮಾಶ್ರಿತ್ಯ ವಿರತತ್ಯಪ್ಪಃ ಸುಖೀ ಭವ || ೩ ||

3. Know the world (Samsara) to be indeed  
wherever there is desire. Betake yourself to firm  
non-attachment, being freed from desire and be happy.



ತೃಪ್ಣಮಾತ್ರಾತ್ಮಕೋ ಬನ್ಧಃ ತನ್ನಾಶೋ ಮೋಕ್ಷ ಉಚ್ಯತೆ |  
ಭವಾನೆಂಸೆಕ್ತಮಾತ್ರೇಣ ಪ್ರಾಪ್ತಿ ತುಷ್ಟಿಮರ್ಹುಮುಹುಃ ||

4. Bondage consists only in desire and its destruction is called liberation. By non-attachment to the world alone is attained constant joy from the realisation (of the Self).

ತ್ಯಮೇಕಶ್ಚೇತನಃ ಶುದ್ಧೋ ಜಡಂ ವಿಶ್ವಮನತ್ತಥಾ |  
ಅವಿದ್ಯಾಪಿ ನ ಕಿಂಚಿತ್ಸಾ ಕಾ ಬುಧುತ್ಸಾ ತಥಾಪಿ ತೇ || ೫ ||

5. You are One, Intelligent and Pure. The universe is non-intelligent and non-existent. Even Ignorance is not anything. Yet what desire to know (anything) can there be for you?

ರಾಜ್ಯಂ ಸುತಾಃ ಕಳತ್ರಾಣಿ ಶರೀರಾಣಿ ಸುಖಾನಿ ಚ |  
ಸಂಸಕ್ತಸ್ಯಾಪಿ ನಷ್ಟಾನಿ ತವ ಜನ್ಮನಿ ಜನ್ಮನಿ || ೬ ||

6. Kingdom, sons, wives, bodies and pleasures  
have been lost to you birth after birth, even though  
you were attached (to them).

ಅಲಪುರ್ಥೇನ ಕಾಮೇನ ಸುಕೃತೇನಾಪಿ ಕರ್ಮಣಾ |  
ಏಭ್ಯಃ ಸಂಸಾರಕಾಂತಾರೇ ನ ವಿಶ್ರಾಂತ ಮುಭೂನ್ಯನಃ || ೭ ||

**7. Enough of prosperity, desire and pious deed.  
The mind did not find repose in the dreary forest  
of the world.**

ಕೃತಂ ನ ಕತಿ ಜನ್ಮಾನಿ ಕಾಯೇನ ಮನಸಾ ಗಿರಾ |  
ದುಃಖಮಾಯಾನದಂ ಕರ್ಮ ತದದ್ಯಾಪ್ಯಪರಮ್ಯತಾಂ ||

8. During so many incarnations have you not  
done hard and painful work with your body, mind  
and speech ! Therefore rest at least to-day.

ಇತಿ ದಶಮೋಧ್ಯಾಯಃ

## ವಕಾದಶೋಧ್ಯಾಯಃ



ಭಾವಾಭಾವವಿಕಾರಶ್ಚ ಸ್ವಭಾವಾದಿತಿ ನಿಶ್ಚಯಿಾ |  
ನಿರ್ವಿಕಾರೋ ಗತಕ್ಲೇಶಃ ಸುಖೇನೈವೋಪಶಾಮ್ಯತಿ || ೧ ||

1. One who has realised that existence, non-existence and change are in the nature of things, easily finds repose, being unperturbed and free from pain.

ಈಶ್ವರಃ ಸರ್ವನಿರ್ಮಾತಾ ನೇಹಾನ್ಯ ಇತಿ ನಿಶ್ಚಯಿಾ |  
ಅನ್ತರ್ಗೃಹಿತಸರ್ವಾಶಃ ಶಾನ್ತಃ ಕ್ಯಾಪಿ ನ ಸಜ್ಜತೇ || ೨ ||

2. Knowing for certain that Isvara is the creator of all and that there is no other here, one becomes peaceful with all his desires set at rest within and is not attached to anything whatsoever.

ಅಪದಃ ಸಂಪದಃ ಕಾಲೇ ದೈವಾದೇವೇತಿ ನಿಶ್ಚಯಿಾ |  
ತೃಪ್ತಃ ಸ್ವಸೈಂದ್ರಿಯೋ ನಿತ್ಯಂನವಾಞ್ಘ್ರಿತಿ ನ ಶೋಚತಿ ||೩||

3. Knowing for certain that adversity and prosperity come in (their own) time through fate, one is ever contented, has all his senses under control and does not desire or grieve.



ಸುಖದಾಃಖೇ ಜನ್ಮಮೃತ್ಯು ದೈವಾದೇವೇತಿ ನಿಶ್ಚಯಾ |  
ಸಾಧ್ಯಾರ್ಥೀ ನಿರಾಯಾಸಃ ಕಾರ್ಪನ್ಯಪಿ ನ ಲಿಪ್ಯತೆ || ೪ ||

4. Knowing for certain that happiness and misery, birth and death are due to one's fate (Divine will), and coming to see that it is not possible to accomplish all that is desired one becomes inactive and is not attached even though engaged in action.

ಚಿನ್ನಯಾ ಜಾಯತೇ ದುಃಖಂ ನಾನ್ಯಥೇಹೇತಿ ನಿಶ್ಚಯಾ |  
ತಥಾ ಹೀನಃ ಸುಖೀ ಶಾಂತಃ ಸರ್ವತ್ರ ಗತಿಶ್ಚೈವ || ೫ ||

5. One who has realised that care breeds misery  
in this world and nothing else, becomes free from it,  
is happy, peaceful and is rid of desires everywhere.

ನಾಹಂದ್ರೇಹೋ ನಮೇದ್ರೇಹೋ ಬೋಧೋಹಮಿತಿನಿಶ್ಚಯಿಾ |  
ಕೈವಲ್ಯಮಿವ ಸಂಪ್ರಾಪ್ತೋ ನ ಸ್ಮರತ್ಯಕೃತಂ ಕೃತಂ || ೭ ||

6. "I am not the body, nor is the body mine.  
I am Intelligence itself." One who has realised  
this for certain does not remember what he has  
done or not done as if he has attained the state of  
Absoluteness.

ಅಬ್ರಹ್ಮಸ್ತಮ್ಬಪರ್ಯನ್ತಂ ಅಹಮೇವೇತಿ ನಿಶ್ಚಯಾ |  
ನಿರ್ವಿಕಲ್ಪಃ ಶುಚಿಃ ಶಾಂತಃ ಪ್ರಾಪ್ತಾಪ್ರಾಪ್ತವಿನಿರ್ವೃತಃ ||

7. "It is verily I from Brahma down to the clump of grass,"—one who knows this for certain, becomes free from the conflict of thought, pure, and peaceful and turns away from what is attained and not attained.

ನಾನಾಶ್ವರ್ಯಮಿದಂ ವಿಶ್ವಂ ನ ಕಿಂಚಿದಿತಿ ನಿಶ್ಚಯಿಾ |  
ನಿರ್ವಾಸನಃ ಸ್ಫೂರ್ತಿಮಾತ್ರೋ ನ ಕಿಂಚಿದಿವ ಶಾವ್ಯತಿ ||೮||

8. One who knows for certain that this manifold and wonderful universe is nothing, becomes desireless and pure Intelligence, and finds peace as if nothing exists.

ಇತಿ ಪಶಾದಶೋಧಾಪ್ಯಯಃ

ಜನಕ ಉವಾಚ—

ದ್ವಾದಶೋಧ್ಯಾಯಃ

ಕಾಯಕೃತ್ಯಸಹಃ ಪೂರ್ವಂ ತತೋ ವಾಗ್ವಿನ್ತರಾನಹಃ !  
ಅಥ ಚಿನ್ತಾಸಹಸ್ತಸ್ಮತ್ ಏವಮೇವಾಹಮಾಸ್ಥಿತಃ || ೧ ||

Janaka said—

1. First I become intolerant of physical action,  
then of extensive speech and then of thought. Thus  
verily do I therefore abide.

ಪ್ರೀತ್ಯಭಾವೇನ ಶಬ್ದಾದೇರದೃಶ್ಯತ್ವೇನ ಚಾತ್ಮನಃ |  
ವಿಕ್ಷೇಪ್ಯಕಾಗ್ರಹ್ಯದಯಾ ಏವಮೇವಾಹಮಾಸ್ಥಿತಃ || ೨ ||

2. I have no attachment for sound, etc., and  
the Self also not being an object of perception, I  
have my mind free from distraction and one-pointed.  
Even thus do I abide.

ಸಮಾಧ್ಯಾನಾದಿ ವಿಕ್ಷಿಪ್ತೌ ವ್ಯವಹಾರಃ ಸಮಾಧಯೇ |  
ಏವಂ ವಿಲೋಕ್ಯ ನಿಯಮಮೇವಮ್ನೇವಾಹವಾಸ್ಥಿತಃ || ೩ ||

3. Effort is made for concentration when there is distraction of mind owing to superimposition, etc. Seeing this to be the rule (of Nature), thus verily do I abide.



ಹೇಯೋಪಾದೇಯವಿರಹಾದೇವಂ ಹರ್ಷವಿಷಾದಯೋಃ |  
ಅಭಾವಾದದ್ಯ ಹೇ ಬ್ರಹ್ಮನ್ನೇವಮೇವಾಹಮಾಸ್ಥಿ ತಃ || ೪ ||

4. Being devoid of the sense of the rejectable  
and the acceptable, and having no joy or sorrow,  
thus, O Brahman, do I abide to-day.

ಅಶ್ರಮಾನಾಶ್ರಮಂ ಧ್ಯಾನಂ ಚಿತ್ತಸ್ವೀಕೃತಪರ್ಜನಂ |  
ವಿಕಲ್ಪಂ ಮಮ ವೀಕ್ಷ್ಯೈತ್ಯರೇವಮೇವಾಹಮಾಸ್ಥಿತಃ || ೫ ||

5. A stage (order) of life or no stage (order) of life, meditation or renunciation of the objects of the mind—finding all these to cause only distractions in me, verily do I abide.

ಕರ್ಮಾನುಷ್ಠಾನಮಜ್ಞಾನಾದ್ಯಧೈವೇಪರಮಸ್ತಥಾ |  
ಬುಧ್ಯಾ ನಮ್ಯಗಿದಂ ತತ್ತ್ವಮೇವಮೇವಾಹಮಾಸ್ಥಿತಃ || ೭ ||

6. The cessation from action is as much an outcome of ignorance as the performance thereof. Knowing this truth fully well, verily do I abide.

ಅಚಿನ್ತ್ಯಂ ಚಿನ್ತ್ಯಮಾನೋಪಿ ಚಿನ್ತಾರೂಪಂ ಭಜತ್ಯಸೌ |  
ತೃಕ್ತ್ವಾ ತದ್ಭಾವನಂ ತಸ್ಮಾದೇವಮೇವಾಹವಾಸ್ಥಿ ತಃ ||

7. Thinking on the Unthinkable One, one be-  
takes oneself only to a form of thought. Therefore  
giving up that thought, thus verily do I abide.

ಏವಮೇವ ಕೃತಂ ಯೇನ ಸ ಕೃತಾರ್ಥೋ ಭವೇದಸೌ |  
ಏವಮೇವ ಸ್ವಭಾವೋ ಯಃ ಸ ಕೃತಾರ್ಥೋ ಭವೇದಸೌ ||

8. Blessed is the man who has accomplished  
this. Blessed is he who is such by nature.

ಇತಿ ದ್ವಾದಶಾಧ್ಯಾಯಃ

ತೃಯೋದಶಾಧ್ಯಾಯಃ

ಜನಕ ಉವಾಚ—

ಅಕಿಂಚಿನಭವಂ ಸ್ವಾನ್ಯೈಂ ಕೌಪೀನತ್ವೇಪಿ ದುರ್ಲಭವ್ |  
ತಸ್ಯಗಾದಾನೇವಿಹಾಯಾಸ್ಮಾತ್ ಅಹಮಾಸೇಯಥಾಸುಖವ್ ||

Janaka said—

1. The poise of mind that springs in one who is without anything, is rare even when one possesses but a loin-cloth. Therefore giving up renunciation and acceptance, I live happily.

ಕುತಪ್ರಾಪಿ ಬೇದಃ ಕಾಯಾನ್ಯೈ ಬಿಹವ್ಯಾ ಕುತಪ್ರಾಪಿ ಬಿದ್ಯತೇ |  
ಮನಃ ಕುತಪ್ರಾಪಿ ತತ್ತ್ವೈಕತ್ವಾಪುರುಷಾರ್ಥೇ ಸ್ಥಿತಃ ಸೌಖಮ್ಯಾ ||

2. There is trouble of the body somewhere, trouble of the tongue somewhere and trouble of the mind somewhere. Having renounced these, I live happily in life's supreme goal.

ಕೃತಂ ಕಿಮಪಿ ನೈವಸ್ಯಾದಿತಿ ಸಜ್ಜಾನ್ಯೈಃ ತತ್ತ್ವತಃ |  
ಯದಾ ಯತ್ಕರ್ತುಮಾಯಾತಿ ತತ್ಕೃತ್ಯಸೇ ಯಥಾನುಬಂ ||

3. Fully realising that nothing whatsoever is really done by the Self, I do whatever presents itself to be done and live happily.



ಕರ್ಮನೈಷ್ಕರ್ಮ್ಯ ನಿರ್ಬನ್ಧಭಾವಾ ದೇಹಸ್ಯ ಯೋಗಿನಃ |  
ಸಂಯೋಗಾ ಯೋಗೇವಿರಹಾದಹಮಾಸೇ ಯಥಾಸುಖಮ್ ||

4. The yogis who are attached to the body insist upon action or inaction. Owing to the absence of association and dissociation, I live happily.

ಅರ್ಥಾನರ್ಥೋ ನ ಮೇ ಸ್ಥಿತ್ಯಾ ಗತ್ಯಾ ನ ಶಯನೇನ ವಾ ।  
ತಿಷ್ಠನ್ ಗಚ್ಛನ್ ಸ್ವಪನ್ ತಸ್ಮಾದಹಮಾನೇ ಯಥಾಸುಖಮ್ ॥

5. No good or evil accrues to me by staying,  
going or sleeping. So I live happily whether I stay,  
go or sleep.

ಸ್ವಪತೋ ನಾಸ್ತಿ ಮೇ ಹಾಸಿಃ ಸಿದ್ಧಿರ್ಯತ್ಸವತೋ ನ ವಾ |  
ನಾಶೋಲ್ಲ್ಯಾಸೌವಿಹಾರಯಾನ್ಯಾದಹವಾಸೇಯಥಾಸುಖಮ್ ||

6. I do not lose by sleeping or gain by striving.  
So giving up (thoughts of) loss and elation I live  
happily.

ಸುಖಾದಿರೂಪಾನಿಯಮಂ ಭಾವೇಷ್ವಾಲೋಕ್ಯ ಭೂರಿಶಃ |  
ಶುಭಾಶುಭೇ ವಿಹರಯಾಸ್ಮಾದಹಮಾನೇ ಯಥಾಸುಖಮ್ ||

7. Observing again and again the fluctuations of pleasure, etc., under different conditions, I have renounced good and evil and am happy.

ಇತಿ ತ್ರಯೋದಶಾಧ್ಯಾಯಃ

ಚತುರ್ಥಾಧ್ಯಾಯಃ

ಜನಕ ಉವಾಚ—

ಪ್ರಕೃತ್ಯ ಶೂನ್ಯಚಿತ್ತೋ ಯಃ ಪ್ರಮಾದಾದ್ಭಾಷಭಾವನಃ |  
ನಿದ್ರಿತೋ ಬೋಧಿತ ಇವ ಕ್ಷೀಣಸಂಸರಣೋ ಹಿ ಸಃ || ೧ ||

Janaka said—

1. He verily has his worldly life exhausted, who has a mind emptied of (worldly) thoughts by nature, who thinks of objects through inadvertence, and who is as it were awake though asleep.

ಕೃ ಧನಾನಿ ಕೃ ಮಿತ್ರಾಣಿ ಕೃ ಮೇ ವಿಷಯಾದನೈವಃ |  
ಕೃ ಶಾಸ್ತ್ರಂ ಕೃ ಚ ವಿಜ್ಞಾನಂ ಯದಾ ಮೇ ಗಲಿತಾ ಸ್ವೈಹಾ||

2. *When my desire has melted away, where are my riches, where my friends and the robbers in the forms of the sense-objects, and where are scripture and knowledge (of the world) !*

ವಿಜ್ಞಾತೇ ಸಾಕ್ಷಿಪುರುಷೇ ಪರಮಾತ್ಮನಿ ಚೇತ್ಸರೇ |  
ನೈರಾತ್ಯೇ ಬಂಧಮೋಕ್ಷೇ ಚ ನ ಚಿನ್ಮಾ ಮುಕ್ತಯೇ ಮಮ ||

3. As I have realised the Supreme Self who is the Witness and the Lord, and have lost all desire for bondage and liberation, I feel no anxiety for emancipation.

ಅನ್ತರ್ವಿಕಲ್ಪಶೂನ್ಯಸ್ಯ ಬಹಿಃ ಸ್ವಚ್ಛಂದಚಾರಿಣಃ |  
ಭ್ರಾನ್ತಸ್ಯೇವ ದಶಾನಾನ್ತಾನಾನ್ತಾದೃಶಾ ಏವ ಜಾನತೆ || ೪ ||

4. The different conditions of one who within is devoid of doubts but who without moves about at his own pleasure like a deluded person, can only be understood by those like him.

ಇತಿ ಚತುರ್ದಶಾಧ್ಯಾಯಃ



ಪಂಚದಶಾಧ್ಯಾಯಃ

ಅಪ್ಪಾವಕ್ಯ ಉವಾಚ—

ಯಥಾತಥೋಪದೇಶೇನ ಕೃತಾರ್ಥಃ ಸತ್ತ್ವಬುದ್ಧಿಮಾನ್ |  
ಅಜೀವಮಪಿ ಬಿಜ್ಞಾನೋಽಪರಸ್ತತ್ರ ವಿಮುಹ್ಯತಿ || ೧ ||

Ashtavakra said—

1. A man of pure intellect has his (life's) object fulfilled even by instruction casually imparted. The other is bewildered there even after enquiring throughout the whole life.

ಮೋಕ್ಷೋ ವಿಷಯವ್ಯರಸ್ಯಂ ಬಂಧೋ ವ್ಯಪಯಿಕೋ ರಸಃ |  
ಏತಾವದೇವ ವಿಜ್ಞಾನಂ ಯಥೇಚ್ಛಸಿ ತಥಾ ಕುರು || ೨ ||

2. Distaste for sense-objects is liberation; love  
for sense-objects is bondage. Such verily is Know-  
ledge. Now do as you please.

ವಾಗ್ವಿಪ್ರಾಜ್ಞಮಹೋದ್ಯೋಗಂ ಜನಂ ಮೂಕಜಡಾಲನಮ್ |  
ಕರೋತಿತತ್ತ್ವಬೋಧೋಽಯಮತಸ್ಯೈಕ್ಯೋ ಮುಭುಕ್ಷುಭಿಃ ||

3. This knowledge of the Truth makes an eloquent, wise and active person mute, inert and inactive. Hence it is that it is shunned by those who want to enjoy the world.

ನತ್ವಂದ್ರೋಹೋನತೇದ್ರೋಹೋಕ್ತಾಕರ್ತಾನಮಾ ಭವಾನಾ |  
ಚಿದ್ರೂಪೋಽಸಿ ಸದಾ ಸಾಕ್ಷೀ ನಿರಪೇಕ್ಷಃ ಸುಖಂ ಚರ || ೪ ||

4. You are not the body, nor is the body yours  
nor are you the doer or the enjoyer. You are Intel-  
ligence (consciousness) itself, the eternal witness and  
you are free. Get along happily.

ರಾಗದ್ವೇಷೌ ಮನೋಧರ್ಮೌ ನ ಮನಸ್ತೇ ಕದಾಚನ |  
ಸರ್ವಿಕಲ್ಪೋಽಸಿ ಬೋಧಾತ್ಮಾ ನಿರ್ವಿಕಾರಃ ಸುಖಂ ಚರ ||

5. Love and hatred are attributes of the mind.  
The mind is never yours. You are free from conflict,  
Intelligence itself and changeless. Get along happily.

ಸರ್ವಭೂತೇಷು ಚಾತ್ಮಾನಂ ಸರ್ವಭೂತಾನಿ ಚಾತ್ಮನಿ |  
ವಿಜ್ಞಾಯ ನಿರಹಂಕಾರೋ ನಿರ್ಮಮತ್ತ್ವಂ ಸುಖೀ ಭವ ||

6. Realising the Self in all and all in the Self,  
free from egoism and free from the sense of 'mine,'  
be you happy.

ವಿಶ್ವಂ ಸ್ಫುರತಿ ಯತ್ರೈದಂ ತರಜ್ಞ ಇವ ಸಾಗರೇ !  
ತತ್ತ್ವಮೇವ ನ ಸನ್ನೇಹಶ್ಚಿನ್ಮೂರ್ತೇ ವಿಜ್ವರೋ ಭವ ॥ ೭ ॥

7. O thou Intelligence, thou indeed art that in  
which the universe manifests itself like waves on the  
ocean. Be thou free from fever (unhappiness).

ಶ್ರದ್ಧಾಸ್ಥ ತತಃ ಶ್ರದ್ಧಾಸ್ಥ ನಾತ್ರ ಮೋಹಂ ಕುರುಷ್ವ ಭೋಃ |  
ಜ್ಞಾನಸ್ವರೂಪೋ ಭಗವಾನಾತ್ಮತ್ವಂ ಪ್ರಕೃತಃ ಪರಃ || ೮ ||

8. Have faith, my son, have faith. Never delude yourself in this. You are Knowledge itself, you are the Lord, you are the Self, and you are superior to Nature (matter).



ಗುಣೈಃ ಸಂವೇಷ್ಟಿತೋ ದೇಹಸ್ತಿಷ್ಠತ್ಯಯಾತಿ ಯಾತಿ ಚ |  
ಆತ್ಮಾ ನ ಗನ್ತಾ ನಾಗನ್ತಾ ಕಿಮೇನಮನುಶೋಚಸಿ || ೯ ||

9. The body bound up with the organs of senses  
comes, stays and goes. The Self neither comes nor  
goes. Why do you then mourn it !

ದೇಹಸ್ತಿಷ್ಠತು ಕಲ್ಪಾನ್ತಂ ಗಚ್ಛತ್ಸದ್ಯೈವ ವಾ ಪುನಃ |  
ಕ್ಷ ವೃದ್ಧಿಃ ಕ್ಷ ಚ ವಾ ಹಾನಿಸ್ತ್ವ ಚ ಟನ್ಮಾತ್ರರೂಪಿಣಃ || ೧೦ ||

10. Let the body last to the end of Kalpa (cycle)  
or let it go even to-day. Where is there any in-  
crease or decrease in you who are pure Intelligence !

ತ್ವಯ್ಯನನ್ನಮಹಾವ್ಯೋಧೌ ವಿಶ್ವವೀಚಿಃ ಸ್ವಭಾವತಃ ||  
ಉದೇತು ವಾಸನ್ನಮಾಯಾತು ನ ತೇ ವೃದ್ಧಿರ್ನವಾ ಕ್ಷತಿ ||

11. Let the waves of the universe rise or fall of  
their own accord in you who are the infinite Ocean.  
That means no gain or loss to you.

ತಾತ ಚಿನ್ಮಾತ್ರರೂಪೋಽಸಿ ನ ತೇ ಭಿನ್ನಮಿದಂ ಜಗತ್ |  
ಅತಃ ಕಸ್ಯ ಕಥಂ ಕುತ್ರ ಹೇಯೋಪಾದೇಯಕಲ್ಪನಾ || ೧೨ ||

12. My child, you are pure Intelligence (consciousness) itself. This universe is nothing different from you. Therefore who will accept and reject! And how and where would he do so!

ಏತಸ್ಮಿನ್ನವ್ಯಯೇ ಶಾನ್ತೇ ಬಿದಾಕಾಶೇಽಮಲೇ ತ್ವಯಿ |  
ಕುತೋ ಜನ್ಮ ಕುತೋ ಕರ್ಮ ಕುತೋಽಹಂಕಾರ ಏವ ಚ ||

13. Wherefrom will there be birth, action and even egoism for thee who art one, immutable, calm, Intelligence itself and pure!

ಯುತ್ತಂ ಪಶ್ಯನಿ ತತ್ರೈಕಸ್ತವ್ಯಮೇವ ಪ್ರತಿಭಾಸನೇ |  
ಕಿಂ ವೈಧಿಕ ಭಾಸತೇ ನೈರ್ಞಾತ್ ಕಟಕಾಡ್ಯದನೂಪುರಮ್ ||

14. In whatever you perceive you alone appear.  
Do bracelets, armlets and anklets appear different  
from gold !

ಅಯಂ ಸೋಹಮಯಂ ನಾಹಂ ವಿಭಾಗಮಿತಿ ಸನ್ನ್ಯಜ |  
ಸರ್ವಮಾತ್ಮೇತಿ ನಿಶ್ಚಿತ್ಯ ನಿಃಸಂಕಲ್ಪಃ ಸುಖೀ ಭವ || ೧೫ ||

15. Completely give up such distinctions as 'I am He' and 'I am not this.' Consider all as the Self and be desireless and happy.

ತವ್ಯವಾಚ್ಛಾ ನತೋ ವಿಶ್ವಂ ತ್ವಮೇಕಃ ಪರಮಾರ್ಥತಃ |  
ತ್ವತ್ತೋಽನ್ಯೋ ನಾಸ್ತಿ ಸಂಸಾರೀನಾನಂಸಾರೀ ಚ ಕಶ್ಚನಃ ||

16. It is verily through your ignorance that the universe exists. In reality you alone are. There is no Jiva or Iswara other than you.



ಭ್ರಾನ್ತಿವಾತ್ರಮಿದಂ ವಿಶ್ವಂ ನ ಕಿಂಚಿದಿತಿ ನಿಶ್ಚಯಾ |  
ಸರ್ವಾಸನಃ ಸ್ಫೂರ್ತಿಮಾತ್ರೋ ನ ಕಿಂಚಿದಿವ ಶಾವ್ಯತಿ ||

17. One who knows for certain that this universe is but an illusion and a nothing, becomes desireless and pure Intelligence, and finds peace as if nothing exists.

ಏಕ ಏವ ಭವಾಮೋಘಧಾವಾಸೀದಸ್ತಿ ಭವಿಷ್ಯತಿ |  
ನ ತೇ ಬನ್ದೋಽಸ್ತಿ ಮೋಕ್ಷೋ ವಾ ಕೃತಕೃತ್ಯಃ ಸುಖಂ ಚರ ||

**18. In the ocean of the world one only was, is  
and will be. You have neither bondage nor liberation.  
Live contented and happy.**

ಮಾ ಸಚ್ಚಲ್ಪವಿಕಲ್ಪಾಭ್ಯಾಂ ಚಿತ್ತಂ ಕ್ಷೋಭಯ ಚಿನ್ಮಯ |  
ಉಪಶಾಮ್ಯ ಸುಖಂ ತಿಷ್ಠ ಸ್ವಾತ್ಮನ್ಯಾನಂದವಿಗ್ರಹೇ || ೧೯ ||

19. O Pure Intelligence, do not disturb your  
mind with thoughts right or wrong. Be calm and  
abide happily in your own self which is Bliss itself.

ತೃಚೈವ ಧ್ಯಾನಂ ಸರ್ವತ್ರ ಮಾ ಕಿಂಚಿದ್ವೈದಿ ಧಾರಯಃ |  
ಅತ್ರಾ ತ್ವಂ ಮುಕ್ತಃ ಏವಾಸಿ ಕಿಂ ವಿಮೃಶ್ಯ ಕರಿಷ್ಯಸಿ || ೨೦ ||

20. Give up contemplating anything and hold nothing in your heart. You are verily the Self and therefore free. What will you do by thinking!

ಇತಿ ಪಂಚದಶಾಧ್ಯಾಯಃ

## ಷೋಡಶಾಧ್ಯಾಯಃ

ಅಷ್ಟಾವಕ್ರ, ಉವಾಚ—

ಅಚಿಷ್ಟ ಶೃಣು ವಾ ತಾತ ನಾನಾಶಾಸ್ತ್ರಾಣ್ಯನೇಕಶಃ |  
ತಥಾಪಿ ನ ತವ ಸ್ವಾಸ್ಥ್ಯಂ ಸರ್ವವಿಸ್ಮರಣಾದ್ಯತೇ || ೧ ||

Ashtavakra said—

1. My child, you may often speak upon various scriptures or hear them. But you cannot be established in the Self unless you forget all.

ಭೋಗಂ ಕರ್ಮ ಸಮಾಧಿಂ ವಾ ಕುರು ವಿಜ್ಞ ತಥಾಪಿ ತೇ |  
ಚಿತ್ತಂ ನಿರಸ್ತ ಸರ್ವಾಶಮತ್ಯರ್ಥಂ ರೋಚಯಿಷ್ಯತಿ || ೨ ||

2. O Sage, you may enjoy, or work, or practise mental concentration. But your mind will still yearn for That which is beyond all objects and in which all desires are extinguished.

ಅಯಾಸಾತ್ ಸಕಲೋ ದುಃಖೀ ನೈನಂ ಜಾನಾತಿ ಕಶ್ಚನ |  
ಅನೇನೈವೋಪದೇಶೇನ ಧನ್ಯಃ ಪ್ರಾಪ್ನೋತಿ ನಿರ್ವೃತ್ತಿಂ ||

3. All are unhappy because they exert themselves. But none knows this. The blessed one attains emancipation through this very instruction.

ವ್ಯಾಪಾರೇ ವಿದ್ಯತೇ ಯಸ್ತು ನಿಮೋಪೋನ್ನೇಷಯೋರಪಿ |  
ತಸ್ಯಾಲಸ್ಯಧುರೀಣಸ್ಯ ಸುಖಂ ನಾನ್ಯಸ್ಯ ಕಸ್ಯಚಿತ್ || ೪ ||

4. Happiness belongs to that master of indifference  
to whom even the closing and opening of eyelids is an  
affliction, to none else.



ಇದಂ ಕೃತಮಿದಂ ನೇತಿ ದ್ವಂದ್ವಮುಕ್ತಂ ಯದಾ ಮನಃ |  
ಧರ್ಮಾರ್ಥಕಾಮಮೋಕ್ಷೇಷು ನಿರಪೇಕ್ಷಂ ತದಾ ಭವೇತ್ ||

5. When the mind is freed from such pairs of opposites as "this is done" and "this is not done" it becomes indifferent to religious merit, worldly prosperity, desire of sensual enjoyment and of liberation.

ವಿರಕ್ತೋ ವಿಷಯಾದ್ಯೇಷ್ಯಾ ರಾಗೀ ವಿಷಯಲೋಲಾಪಃ |  
ಗ್ರಹಮೋಕ್ಷವಿಹೀನಸ್ತು ನ ವಿರಕ್ತೋ ನ ರಾಗವಾನ್ || ೬ ||

6. One who abhors sense-objects, avoids them,  
and one who covets them, becomes attached to them.  
But one who does not accept or reject, is neither  
unattached nor attached.

ಹೇಯೋಪಾದೇಯತಾ ತಾವತ್ ಸಂಸಾರವಿಟಪಾಂಕುರಃ |  
ಸ್ವೈಹಾ ಜೀವತಿ ಯಾವದ್ವೈ ನಿರ್ವಿಚಾರದಶಾನೈದಮ್ ||

7. As long as desire, which is the abode of the state of indiscrimination, continues, there will verily be the sense of attachment and aversion, which is the branch and sprout of Samsara (sorrow and suffering).

ಪ್ರವೃತ್ತೌ ಪಾಯುತೇ ರಾಗೋ ನಿವೃತ್ತೌ ದ್ವೇಷ ಏವ ಹಿ |  
ನಿರ್ದ್ವಂಸೋ ಬಾಲವದ್ಧೀಮಾನೇವಮೇವ ವ್ಯವಸ್ಥಿತಃ || ೮ ||

8. Activity begets attachment, abstinence from  
it aversion. The man of wisdom is free from the  
pairs of opposites like a child, and is thus established  
(in the Sel.).

ಹಾತುಮಿಚ್ಛತಿ ಸಂಸಾರಂ ರಾಗೀ ದುಃಖಪಿಹಾಸೇಯಾ |  
ವೀತರಾಗೋ ಹಿ ನಿರ್ದುಃಖಸ್ತಸ್ಮಿನ್ನಪಿ ನ ಬಿದ್ಯತಿ || ೯ ||

9. One who is attached to the world wants to renounce it in order to avoid sorrow. But one without attachment is free from sorrow and does not feel miserable even there.

ಯಸ್ಯಾಭಿಮಾನೋ ಮೋಕ್ಷೇಷಿ ದೇಹೇಷಿ ಮಮತಾ ತಥಾ |  
ನ ಚ ಜ್ಞಾನೀ ನ ವಾ ಯೋಗೀ ಕೇವಲಂ ದುಃಖಭಾಗಸೌ ||

**10. He who has an egoistic feeling even towards liberation and considers even the body as his own, is neither a Jnani nor a Yogi. He only suffers misery.**

ಹರೋ ಯದ್ಯಪದೇಷ್ಯಾ ತೇ ಹರಿಃ ಕಮಲಜೋಽಪಿ ವಾ |  
ತಥಾಪಿ ನ ತವ ಸ್ವಾಸ್ಥ್ಯಂ ಸರ್ವವಿಸ್ಮರಣಾದ್ಯತೇ || ೧೧ ||

11. Let even Hara, Hari or the lotus-born  
Brahma be your instructor, but unless you forget  
all, you cannot be established in the Self.

ಇತಿ ಷೋಡಶಾಧ್ಯಾಯಃ

ಸಪ್ತ ಪಶಾಧ್ಯಾಯಃ

ಅಷ್ಟಾವಕ್ರ ಉವಾಚ—

ತೇನ ಜ್ಞಾನಫಲಂ ಪ್ರಾಪ್ತಂ ಯೋಗಾಭ್ಯಾಸಫಲಂ ತಥಾ |  
ತೃಪ್ತಃ ಸ್ವಚ್ಛೇದ್ವಿಯೋ ನಿತ್ಯಮೇಕಾಕೀ ರಮತೇ ತು ಯಃ ||

Ashtavakra said—

1. He has gained the fruit of knowledge as well as of the practice of Yoga, who contented and with purified senses, ever rejoices in solitude (oneness).



ನ ಕದಾಚಿಜ್ಜಗತ್ಯಸ್ಮಿನ್ ತತ್ತ್ವಜ್ಞೋ ಹನ್ತ ಖಿದ್ಯತಿ |  
ಯತ ಏಕೇನ ತೇನೇದಂ ಪೂರ್ಣಂ ಬ್ರಹ್ಮಾಣ್ಡಮಂಡಲಮ್ ||

**2. Oh, the knower of Truth is never miserable  
in this world, for the whole universe is filled by  
himself alone.**

ನ ಜಾತು ವಿಷಯಾಃ ಕೇಽಪಿ ಸ್ವಾರಾಮಂ ಹರ್ಷಯನ್ಯಮಿವಾ |  
ಸಲ್ಲಕೇಪಲ್ಲವಪ್ರೀತಮಿವೇಭಂ ನಿಮ್ಬಪಲ್ಲವಾಃ || ೩ ||

3. No sense-objects ever please him who delights  
in Self even as the leaves of the Neem (margosa) tree  
do not please an elephant who delights in the Sallaki  
(sweet) leaves.

ಯಸ್ತು ಭೋಗೇಷು ಭುಕ್ತೇಷು ನ ಭವತ್ಯಧಿವಾಸಿತಾ |  
ಅಭುಕ್ತೇಷು ನಿರಾಕಾಂಕ್ಷೇ ತಾದೃಶೋ ಭವದುರ್ಲಭಃ || ೪ ||

4. Rare in the world is the one who does not  
covet the things that he has enjoyed or does not  
desire the things that he has not enjoyed.

ಬುಭುಕ್ಷುರಿಹ ಸಂಸಾರೇ ಮುಮುಕ್ಷುರಪಿ ದೃಶ್ಯತೇ |  
ಭೋಗಮೋಕ್ಷಸಿರಾಕಾಂಕ್ಷೇ ವಿರಳೋ ಹಿ ಮಹಾಶಯಃ ||

5. One desirous of worldly enjoyment and one desirous of liberation are both found in this world. But rare is the great-souled one who is not desirous of either enjoyment or liberation.

ಧರ್ಮಾರ್ಥಕಾಮಮೋಕ್ಷೇಷು ಬೀವಿತ್ಯೇ ಮರಣೇ ತಥಾ |  
ಕಸ್ಯಾಪ್ಯುದಾರಚಿತ್ತಸ್ಯ ಹೇಯೋಪಾದೇಯತಾ ನ ಹಿ || ೬ ||

6. It is only some broad-minded person who has neither attraction for, nor aversion to, Dharma, Artha, Kama and Moksha as well as life and death.

ವಾಞ್ಞಾ ನ ವಿಶ್ವವಿಲಯೇ ನ ದ್ವೇಷಸ್ತಸ್ಯ ಚ ಸ್ಥಿತೌ |  
ಯಥಾ ಜೀವಿಕಯಾ ತಸ್ಮಾದ್ಧನ್ಯ ಆಸ್ತೇ ಯಥಾಸುಖಮ್ ||

7. The man of Knowledge does not feel any desire for the dissolution of the universe or aversion to its existence. The blessed one, therefore, lives happily on whatever subsistence comes of itself.

ಕೃತಾರ್ಥೋಽನೇನ ಜ್ಞಾನೇನೇತೈವಂ ಗಲಿತಧೀಃ ಕೃತೀ |  
ಪಶ್ಯನ್‌ಶೃಣ್ವನ್‌ಸ್ಪೃಶನ್‌ ಬಿಘ್ರನ್ನಶ್ನನ್ನಾನ್ತೇಯಧಾಸುಖಮ್ ||

8. Being fulfilled by this Knowledge and with his mind absorbed, and contented, the wise one lives happily, seeing, hearing, touching, smelling and eating.

ಶೂನ್ಯಾ ದೃಷ್ಟಿವೃಥಾ ಚೇಷ್ಟಾ ವಿಕಲಾನೀಸ್ಥಿಯಾಣಿ ಚ |  
ನ ಸ್ವಹಾ ನ ವಿರಕ್ತವಾ ಕ್ಷಣನೇನಾರಸಾಗರೇ || ೯ ||

9. There is no attachment or non-attachment in one for whom the ocean of the world has dried up. His look is objectless (vacant), action purposeless and the senses inoperative.



ನ ಜಾಗೃತಿ ನ ನಿದ್ರಾತಿ ನೋಸ್ತೀಲತಿ ನ ಮಾಲತಿ |  
ಅಹೋ ಪರದಶಾ ಕ್ಯಾಪಿ ಪರ್ತತೇ ಮುಕ್ತಚೇತಸಃ || ೧೦ ||

10. The wise one neither keeps awake nor  
sleeps, neither opens nor closes his eyes. Oh, the  
liberated soul anywhere enjoys the supreme condition.

ಸರ್ವತ್ರ ದೃಶ್ಯತೇ ಸ್ವಸ್ಥಃ ಸರ್ವತ್ರ ವಿಮಲಾಲಯಃ |  
ಸಮಸ್ತವಾಸನಾಮುಕ್ತೋ ಮುಕ್ತಃ ಸರ್ವತ್ರ ರಾಜತೇ ||

11. The liberated person is found everywhere  
abiding in Self and pure in heart, and he lives  
everywhere freed from all desires.

ಪಶ್ಯನ್ ಶೃಣ್ವನ್ ಸ್ಪೃಶನ್ ಛಿಪ್ಸುಸ್ಸತ್ಸನ್ ಗೃಹ್ಣನ್ ವದನ್ ಪ್ರಜನ್ |  
ಈಹಿತಾನಿಹಿತೈರ್ಮುಕ್ತೋ ಮುಕ್ತ ಏವ ಮಹಾಶಯಃ ||

12. Seeing, hearing, touching, smelling, eating,  
taking, speaking and walking, the great-souled one,  
free from all efforts and non-efforts, is verily  
emancipated.

ನ ನಿಗ್ಗುತಿ ನ ಚಿ ಸ್ತುತಿ ನ ಹೃಷ್ಯತಿ ನ ಕುಪ್ಯತಿ |  
ನ ದದಾತಿ ನ ಗೃಹ್ಣಾತಿ ಮುಕ್ತಃ ಸರ್ವತ್ರ ನಿರಸಃ || ೧೩ ||

13. The liberated one neither slanders nor praises, neither rejoices nor is angry, neither gives nor takes. He is everywhere free from attachment.

ಸಾನುರಾಗಾಂಘ್ರಿಯಂದ್ರಪ್ರವ್ಯಮೃತ್ಯುಂವಾಸಮುಪೈತಂ |  
ಅವಿಹ್ವಲಮನಾಃ ಸ್ವಸ್ಥೋ ಮುಕ್ತ ಏವ ಮಹಾಶಯಃ ||

14. The great-souled one is not perturbed and remains self-poised both at the sight of a woman full of love and of approaching death. He is indeed liberated.

ಸುಖೇ ದುಃಖೇ ನರೇ ನಾರ್ಯಾಂ ಸಮ್ಯಕ್ತು ಚ ವಿಪತ್ನು ಚ |  
ವಿಶ್ವೇಷೋ ನೈವ ಧೀರಸ್ಯ ಸರ್ವತ್ರ ಸಮಾದರ್ಶಿನಃ || ೧೫ ||

15. The sage, who sees the same everywhere, makes no difference between happiness and misery, man and woman, and prosperity and adversity.

ನ ಹಿಂಸಾ ನೈವ ಕಾರುಣ್ಯಂ ನೌದ್ಧೃತ್ಯಂ ನ ಚ ದೀನತಾ |  
ನಾಶ್ಚರ್ಯಂ ನೈವ ಚ ಕ್ಷೋಭಃ ಕ್ಷೀಣಸಂಸರಣೀಽನರೇ ||

16. In the wise one whose worldly life is exhausted and who is no longer a man, there is neither any desire to harm nor mercy, neither intolerance nor humility, neither wonder nor mental disturbance.

ನ ಮುಕ್ತೋ ವಿಷಯದ್ವೇಷ್ಯಾ ನ ಪಾ ವಿಷಯಲೋಲಾಪಃ |  
ಅನಂಸಕ್ತಮನಾ ನಿತ್ಯಂ ಪ್ರಾಪ್ತಾ ಪ್ರಾಪ್ತ ಮುಪಾಶ್ನತೇ ||

17. The liberated one neither abhors the objects of the senses nor craves for them. Ever with a detached mind he enjoys the attained as well as the unattained.



ಸಮಾಧಾನಸಮಾಧಾನಹಿತಾಹಿತವಿಕಲ್ಪನಾಃ |  
ಶೂನ್ಯಚಿತ್ತೋ ನ ಜಾನಾತಿ ಕೃತ್ಯವ್ಯಮಿವ ಸಂಸ್ಥಿತಃ || ೧೮ ||

18. The sage of vacant (contentless) mind knows not the conflict of contemplation and non-contemplation, good and evil. He abides as it were in the state of Absoluteness.

ನಿರ್ಮಮೋ ನಿರಹಜ್ಯಾರೋ ನ ಕಿಂಚಿದಿತಿ ನಿಶ್ಚಿತಃ |  
ಅನ್ಯರ್ಗಲಿತನಿರ್ವಾಶಃ ಕುರ್ವನ್ಮಪಿ ಕರೋತಿ ನ || ೧೯ ||

19. Devoid of the feeling of "mine-ness" and  
"I-ness," knowing for certain that nothing is, and  
with all his desires set at rest within, the man of  
Knowledge does not act though he may be acting.

ಮುನಃಪ್ರಕಾಶಸಮೋರಹಸ್ಯಷ್ಟಜಾಡ್ಯವಿವರ್ಜಿತಃ |  
ದಶಾಂ ಕಾಮುಪಿ ಸಂಪ್ರಾಪ್ತೋ ಭವೇದ್ಗಲಿತಮಾನಸಃ || ೨೦ ||

20. An indescribable state is attained by the sage whose mind has melted away and who is free from the display of the mind and from delusion, dream or dulness.

ಇತಿ ಸಪ್ತದಶಾಧ್ಯಾಯಃ

## ಅಷ್ಟಾದಶಾಧ್ಯಾಯಃ

ಅಷ್ಟಾವಕ್ರ ಉವಾಚ—

ಯಸ್ಯ ಬೋಧೋದಯೇ ತಾವತ್ ಸ್ವಪ್ನವದ್ಭವತಿ ಭ್ರಮಃ |  
ತಸ್ಯೈ ಸುಖೈಕರೂಪಾಯ ನಮಃ ಶಾನ್ತಾಯ ತೇಜಸೇ ||

Ashtavakra said—

1. Salutation to That which is by nature bliss  
itself, calmness, and effulgence, with the dawning of  
the knowledge of which all delusion becomes like a  
dream.

ಅರ್ಜಯಿತ್ಯಾಖಿಲಾನರ್ಥಾಽಭೋಗಾನಾಪ್ನೋತಿಪುಷ್ಕಲಾಽ  
ನ ಹಿ ಸರ್ವಪರಿತ್ಯಾಗಮನ್ತರೇಣ ಸುಖೀ ಭವೇತ್ ॥ ೨ ॥

2. One gets abundant enjoyment by acquiring  
all worldly objects. Surely one cannot be happy  
without renouncing all.

ಕರ್ತವ್ಯದುಃಖಮಾರ್ತಃ ಚೈವ್ಯಲಾದಗ್ಧಾನ್ತರಾತ್ಮನಃ |  
ಕುತಃ ಪ್ರಶಮಪೀಯೂಷಧಾರಾಸಾರವ್ಯುತ್ಪನ್ನಸುಖಮ್ || ೩ ||

3. How can one whose heart's core has been scorched by the heat of the sun of sorrow arising from a feeling of having to act, enjoy happiness without the continuous shower of the ambrosia of tranquillity !

ಭವೋಽಯಂಭಾವನಾಮಾತ್ರೋ ನಕಿಂಚ್ಛ ತ್ವಪರಮಾರ್ಥತಃ |  
ನಾಸ್ತ್ಯಭಾವಃ ಸ್ವಭಾವಾನಾಂ ಭಾವಾಭಾವವಿಭಾವಿನಾಮ್ ||

4. This universe is but a state of consciousness (an idea). In reality it is nothing. Those self-existing beings that know both existence and non-existence, never cease to be.

ನ ದೂರಂ ನ ಚ ಸಜ್ಜೋಚ್ಛಾಲ್ಗಬ್ಧಮೇವಾತ್ಮನಃ ಪದಮ್ |  
ನಿರ್ವಿಕಲ್ಪಂ ನಿರಾಯಾಸಂ ನಿರ್ವಿಕಾರಂ ನಿರಜ್ಞಾನಮ್ || ೫ ||

5. The nature of the Self which is absolute, effortless, immutable, and spotless, is verily neither far away nor contracted (limited) but ever attained.



ವ್ಯಾಮೋಹಮಾತ್ರವಿರತೌ ಸ್ವರೂಪಾದಾನಮಾತ್ರತಃ |  
ವೀತತೋಕಾ ವಿರಾಜನ್ತೇ ನಿರಾವರಣದೃಷ್ಟಯಃ || ೬ ||

6. No sooner does ignorance (delusion) cease and the self is apprehended than the veil drops off the vision (of the aspirants) and they live with their sorrows dispelled.

ಸಮಸ್ತಂ ಕಲ್ಪನಾಮಾತ್ರಮಾತ್ಮಾ ಮುಕ್ತಃ ಸನಾತನಃ !  
ಇತಿ ವಿಜ್ಞಾಯಾ ಧೀರೋ ಹಿ ಕಿಮಭ್ಯಸ್ಯತಿ ಬಾಲವತ್ ॥ ೭ ॥

7. Knowing all as mere imagination and the  
Self as free and eternal, will the wise one act like a  
child !

ಅತ್ಮಾ ಬ್ರಹ್ಮೇತಿ ನಿಶ್ಚಿತ್ಯ ಭಾವಾಭಾವೌ ಚ ಕಲ್ಪತೌ |  
ನಿಷ್ಕಾಮಃ ಕಿಂ ವಿಜಾನಾತಿ ಕಿಂ ಬ್ರೂತೇ ಚ ಕರೋತಿ ಕಿಂ ||೮||

8. Knowing for certain that one's self is Brahman and that existence and non-existence are figments, what should one who is free from desire, know, say or do!

ಅಯಂ ಸೋಹಮಯಂ ನಾಹಮಿತಿ ಕ್ಷಣಾ ವಿಕಲ್ಪನಾಃ |  
ಸರ್ವವಾತ್ಮೇತಿ ನಿಶ್ಚಿತ್ಯ ತೂಷ್ಟ್ವಮೂತಸ್ಯ ಯೋಗಿನಃ ||೯||

9. Such thoughts as "this indeed am I" and  
"this I am not" become faint for the yogi who has  
become silent by truly knowing all as Self.

ನ ವಿಕ್ಷೇಪೋ ನ ಚೈಕಾಗ್ರ್ಯಂ ನಾತಿಬೋಧೋ ನ ಮೂಢತಾ |  
ನ ಸುಖಂ ನ ಚ ವಾ ದುಃಖಮುಪಶಾನ್ತಸ್ಯ ಯೋಗಿನಃ ||

10. The yogi who has attained tranquillity, has no distraction, no concentration, no excess of knowledge, no dullness, no pleasure, or no pain.

ಸ್ಯಾರಾಜ್ಯೇ ಭೈಕ್ಷ್ಯವೃತ್ತೌ ಚ ಲಾಭಾಲಾಭೇ ಜನೇ ವನೇ |  
ನಿರ್ವಿಕಲ್ಪಸ್ವಭಾವಸ್ಯ ನ ವಿಶೇಷೋಽಸ್ಮಿ ಯೋಗಿನಃ || ೧೧ ||

11. The dominion of heaven or mendicancy, gain or loss, society or solitude, make no difference to the yogi whose nature is free from conditions.

ಕೃ ಧರ್ಮಃ ಕೃ ಚಿ ವಾ ಕಾಮಃ ಕೃ ಚಾರ್ಥಃ ಕೃ ವಿವೇಕಿತಃ ।  
ಇದಂ ಕೃತಮಿದಂ ನೇತಿ ದ್ವಂದ್ವಮುಕ್ತಸ್ಯ ಯೋಗಿನಃ ॥

12. Dharma (ritualistic or meritorious works),  
Kama (desire of sensual enjoyment), Artha (worldly  
prosperity), or discrimination has no significance for  
the yogi who has transcended such dual notions as  
“this is done” and “this is not done.”

ಕೃತ್ಯಂ ಕಿಮಪಿ ನೈವಾಸ್ತಿ ನ ಕಾಪಿ ಹೃದಿ ರಜ್ಜನಾ |  
ಯಥಾ ಜೀವನಮೇವೇಹ ಜೀವನ್ಮುಕ್ತಸ್ಯ ಯೋಗಿನಃ || ೧೩ ||

13. The yogi who is liberated while living, has  
neither any duty nor any attachment at heart. His  
actions in this world pertain only to life.



ಕೃ ಮೋಹಃ ಕೃ ಚ ವಾ ವಿಶ್ವಂ ಕೃ ತಧ್ಯಾನಂ ಕೃ ಮುಕ್ತತಾ |  
ನರ್ವಸೃಜ್ಯಲ್ಪಸೀಮಾಯಾಂ ವಿಶ್ರಾಂತಸ್ಯ ಮಹಾತ್ಮನಃ ||೧೪||

14. Where is delusion, where is the universe,  
where is meditation of That, or where is liberation  
for the great-souled one who is resting on the land  
beyond the world of desires !

ಯೇನ ವಿಶ್ವಮಿದಂ ದೃಷ್ಟಂ ಸ ನಾಸ್ತೀತಿ ಕರೋತು ವೈ |  
ನಿರ್ವಾಸನಃ ಕಿಂ ಕುರುತೇ ಪಶ್ಯನ್ನಪಿ ನ ಪಶ್ಯತಿ || ೧೫ ||

15. He who sees the universe, may try to deny it. What has the desireless to do! He sees not even though he sees (the universe).

ಯೇನ ದೃಷ್ಟಂ ಪರಂಬ್ರಹ್ಮ ಸೋಹಂ ಬ್ರಹ್ಮೇತಿ ಚಿನ್ಮಯೇತ್ |  
ಕಿಂ ಚಿನ್ಮಯತಿ ನಿಶ್ಚಿನ್ಮೋ ದ್ವಿತೀಯಂ ಯೋ ನ ಪಶ್ಯತಿ ||

16. He who has seen the Supreme Brahman,  
meditates upon "I am Brahman." What would he  
who has transcended all thought think, when he sees  
no second !

ದೃಷ್ಟೋ ಯೇನಾತ್ಮವಿಕ್ಷೇಪೋ ನಿರೋಧಂ ಕುರುತೇ ತ್ಯಸೌ ।  
ಉದಾರಸ್ತು ನ ವಿಕೃಪ್ತಃ ಸಾಧ್ಯಾಭಾವಾತ್ಕರೋತಿ ಕಿಮ್ ॥

17. He, indeed, controls himself, who sees dis-  
traction in himself. But the great one is not distracted.  
Having nothing to accomplish, what would he do !

ಧೀರೋಲೋಕವಿಪ್ರರ್ಯಸ್ತೋವರ್ತಮಾನೋಽಪಿಲೋಕವತ್ |  
ನ ಸಮಾಧಿಂ ನ ವಿಕ್ಷೇಪಂ ನ ಲೇಪಂ ಸ್ವಸ್ಯ ಪಶ್ಯತಿ || ೧೮ ||

18. The man of knowledge, though living like a common (ordinary) man, is contrary to him. He sees neither concentration nor distraction nor impurity of his own.

ಭಾವಾಭಾವವಿಹೀನೋಯಸ್ತೃಪ್ತೋ ನಿರ್ವಾಸನೋ ಬುಧಃ |  
ನೈವ ಕಿಂಚಿತ್ ಕೃತಂ ತೇನ ಲೋಕದೃಷ್ಟ್ಯಾ ವಿಕುರ್ವತಾ ||

19. He who is devoid of existence and non-existence, who is wise, satisfied, and free from desire, does nothing even if he may be acting in the eyes of the people.

ಪ್ರವೃತ್ತಿ ವಾ ನಿವೃತ್ತಿ ವಾ ನೈವ ಧೀರಸ್ಯ ದುರ್ಗ್ರಹಃ |  
ಯಾದಾ ಯತ್ಕರ್ತುಮಾಯಾತಿ ತತ್ಕೃತ್ವಾತಿಷ್ಠತಃಸುಖಮ್ ||

20. The wise one who lives on happily doing  
what comes to him to be done, does not feel troubled  
either in activity or in inactivity.

ನಿರ್ವಾಸನೋ ನಿರಾಲಪ್ತಃ ಸ್ವಚ್ಛನ್ನೋ ಮುಕ್ತಬನ್ಧನಃ |  
ಕಿಪ್ತಃ ಸಂಸ್ಯಾರವಾತೇನ ಚೇಷ್ಟತೇ ಶುಷ್ಕಪರ್ಣವತ್ || ೨೧ ||

21. Blown by the wind of Samskaras, the desireless, independent, free, and liberated person acts like a dry leaf.



ಅನಂಸಾರಸ್ಯ ತು ಕ್ವಾಪಿ ನ ಹರ್ಷೋ ನ ವಿಷಾದತಾ ।  
ನ ಶೀತಲಮನಾ ನಿತ್ಯಂ ವಿದೇಹ ಇವ ರಾಜತೇ ॥ ೨೨ ॥

22. There is no joy or sorrow for one who has transcended worldly existence. Ever with a serene mind, he lives like one without a body.

ಕೌತ್ರಪಿ ನ ಬಿಹಾಸಾಸ್ತಿ ನಾಶೋ ವಾಪಿ ನ ಕುತ್ರಚಿತ್ |  
ಆತ್ಮಾರಾಮಸ್ಯ ಧೀರಸ್ಯ ಶೀತಲಾಚ್ಛತರಾತ್ಮನಃ || ೨೩ ||

23. The wise man whose delight is in Self and whose mind is calm and pure, has no desire for renunciation whatsoever nor does he feel any loss at any place.

ಪ್ರಕೃತ್ಯಾ ಶೂನ್ಯಚಿತ್ತಸ್ಯ ಕಾರ್ವತೋಽಸ್ಯ ಯದ್ಯಚ್ಛಯಾ |  
ಪ್ರಾಕೃತಸ್ಯೇವ ಧೀರಸ್ಯ ನ ಮಾನೋ ನಾವಮಾನತಾ ||

24. Naturally of a vacant mind (devoid of likes and dislikes) and acting as he pleases, the wise one is not affected by honour or dishonour like an ordinary man.

ಕೃತಂ ದೇಹೇನ ಕರ್ಮೋದಂ ನ ಮಯಾ ಶುದ್ಧರೂಪಿಣಾ |  
ಇತಿಚಿನ್ಮಾನುರೋಧೀ ಯಃ ಕುರ್ವನ್ಮಪಿ ಕರೋತಿ ನ || ೨೫ ||

25. One who acts in conformity with such thoughts  
as "this is done by the body and not by me, the  
pure Self"—such a one, even though acting, does  
not act.

ಅತದ್ವಾದೀವ ಕುರುತೇ ನ ಭವೇದಪಿ ಬಾಲಿಶಃ |  
ಜೀವನ್ಮುಕ್ತಃ ಸುಖೀ ಶ್ರೀಮಾನ್ ಸಂಸರನ್ನಪಿ ಶೋಭತೇ ||

26. The Jivanmukta acts like one who does not say that he is acting so; but he is not therefore, a fool. Even though in the world, he looks happy and blessed.

ನಾನಾವಿಚಾರಸುಶ್ರಾನ್ಮೋ ಧೀರೋ ವಿಶ್ರಾಂತಿಮಾಗತಃ |  
ನ ಕಲ್ಪತೇ ನ ಜಾನಾತಿ ನ ಶೃಣೋತಿ ನ ಪಶ್ಯತಿ || ೨೭ ||

27. The wise one who, weary of diverse reason-  
ings, has attained repose, neither thinks, nor knows,  
nor hears, nor sees.

ಅನಮಾಧೇರವಿಕ್ಷೇಪಾನ್ಮು ಮುಮುಕ್ಷುರ್ನ ಚೇತರಃ |  
ನಿಶ್ಚಿತ್ಯ ಕಲ್ಪಿತಂ ವಶ್ಯನ್ ಬ್ರಹ್ಮವಾನ್ತೇ ಮಹಾಶಯಃ || ೨೮ ||

28. Being beyond Samadhi and distraction, the great soul is neither an aspirant for liberation nor the reverse. Having ascertained the universe to be an idea (figment), even though he sees it, he exists as Brahman Itself.

ಯಸ್ಯಾನ್ತಃ ಸ್ಯಾದಹಜ್ವರೋ ನ ಕರೋತಿ ಕರೋತಿ ನಃ |  
ನಿರಹಜ್ವರಧೀರೇಣ ನ ಕಿಂಚಿದ್ಭ್ರದಕೃತಂ ಕೃತಮ್ || ೨೯ ||

29. He who has egoism in him, acts even though he does not act. The wise one who is free from egoism, does not do any wrong deed.



ನೋದ್ವಿಗ್ಧಂ ನ ಚ ಸನ್ಮುಷ್ಯಮಕರ್ತೃ ಸ್ವಸ್ತವರ್ಜಿತಮ್ |  
ನಿರಾಶಂ ಗತಸನ್ನೇಹಂ ಚಿತ್ತಂ ಮುಕ್ತಸ್ಯ ರಾಜತೇ || ೩೦ ||

30. The mind of the liberated one is neither troubled nor pleased; it is inactive, motionless, desireless, and free from doubts.

ನಿಧ್ಯಾತುಂ ಚೇಷ್ಟಿತುಂ ಪಾಪಿ ಯಚ್ಚಿತ್ತಂ ನ ಪ್ರವರ್ತತೇ |  
ನಿರ್ನಿಮಿತ್ತಮಿದಂ ಕಿನ್ತು ನಿಧ್ಯಾಯೇತಿ ವಿಚೇಷ್ಟತೇ || ೩೧ ||

31. The mind of the liberated one does not exert itself to be either meditative or active; but it becomes meditative and active without any motive.

ತತ್ತ್ವಂಯತಾರ್ಥಪರಾಕರ್ಣ್ಯಮನ್ದಃಪ್ರಾಪ್ನೋತಿಮೂಢತಾಂ  
ಅಥವಾ ಯಾತಿ ಸಜ್ಜೋಚಮಮೂಢಃ ಕೋಽಪಿ ಮೂಢವತ್ ॥

32. A dull-witted person becomes bewildered on  
hearing the real truth, or some wise man withdraws  
within himself like a dull person.

ಏಕಾಗ್ರತಾ ನಿರೋಧೋ ವಾ ಮೂಢೈರಭ್ಯಸ್ಯತೇ ಭೃಶಮ್ |  
ಧೀರಾಃ ಕೃತ್ಯಂ ನ ಪಶ್ಯಂತಿ ಸುಪ್ತವತ್ ಸ್ವಪದೇ ಸ್ಥಿತಾಃ ||

33. The ignorant constantly take to the practice of concentration and control of the mind. The wise abiding in their real Self, like persons in sleep, do not find anything to be done.

ಅಪ್ರಯತ್ನಾತ್ಮಯತ್ನಾದ್ವಾಮೂಢೋನಾಪೋರಿಸಿರ್ವ್ಯತಿಂ ।  
ತತ್ತ್ವನಿಶ್ಚಯಮಾತ್ಮೇಣ ಪ್ರಾಪ್ನೋ ಭವತಿ ನಿರ್ವೃತಃ ॥೩೪॥

34. The ignorant person does not attain peace  
either by inaction or by action. The wise one becomes  
happy merely by ascertaining the Truth.

ಶುದ್ಧಂ ಬುದ್ಧಂ ಪ್ರಿಯಂ ಪೂರ್ಣಂ ನಿಷ್ಕಪೆಷ್ಠಂ ನಿರಾಮಯಂ |  
ಆತ್ಮಾನಂ ತಂ ನ ಜಾನಂತಿ ತತ್ರೈಭ್ಯಾಸಪರಾ ಜನಾಃ || ೩೫ ||

35. In this world men, though taking to diverse practices, do not know the Self which is pure, intelligent, beloved, perfect, devoid of the world (of manifoldness) and free from any taint.

ನಾಪೃಥ್ವೀತಿ ಕರ್ಮಣಾ ಮೋಕ್ಷಂ ವಿಮೂಢೋಽಭ್ಯಾಸೇ ರೂಪಿಣಾ  
ಧನ್ಯೋ ವಿಜ್ಞಾನಮಾತ್ರೇಣ ಮುಕ್ತಸ್ತಿ ಪೃತ್ಯವಿಕ್ರಿಯಾಃ ||೩೬||

36. An ignorant person does not attain liberation by repeated practice which is an activity. The blessed one, devoid of all activities, stands free through mere Knowledge.

ಮೂಢೋ ನಾಪೋಕ್ಷಿತಿ ತದ್ಬ್ರಹ್ಮ ಯತೋ ಭವಿತುಮಿಚ್ಛತಿ |  
ಅನಿಚ್ಛನ್ನಪಿ ಧೀರೋ ಹಿ ಪರಬ್ರಹ್ಮಸ್ಯರೂಪಭಾಕ್ || ೩೭ ||

37. The ignorant person does not attain to Brahman because he desires to become That. The wise one surely realises the nature of the Supreme Brahman even without desiring It.



ನಿರಾಧಾರಾ ಗ್ರಹವ್ಯಗ್ರಾ ಮೂಢಾಃ ಸಂಸಾರಪೋಷಕಾಃ |  
ಏತಸ್ಯಾರ್ಥಮೂಲಸ್ಯ ಮೂಲಚ್ಛೇದಃ ಕೃತೋ ಬುಧೈಃ ||

38. Without any support and eager for the attainment (of freedom), the ignorant only keep up the world. The wise cut the root of this (i.e., the world) which is the source of all misery.

ನ ಶಾಸ್ತ್ರಂ ಲಭತೆ ಮೂಢೋ ಯತಃ ಶಮಿತುಮಿಚ್ಛತಿ |  
ಧೀರಸ್ತತ್ತ್ವಂ ವಿನಿಶ್ಚಿತ್ಯ ಸರ್ವದಾ ಶಾನ್ತಮಾನಸಃ || ೩೯ ||

39. The fool desires peace and so does not attain it. The wise one knows the Truth and is ever of tranquil mind.

ಕೃತ್ಯನೋ ದರ್ಶನಂ ತಸ್ಯ ಯಾದೃಷ್ಟಮವಲಮ್ಬತೇ |  
ಧೀರಾನ್ತಂ ತಂ ನ ಪಶ್ಯಂತಿ ಪಶ್ಯನ್ತ್ಯಾತ್ಮಾನಮವ್ಯಯಂ ||

40. Where is the Self-knowledge for him whose knowledge depends on the object! The wise do not see this and that but see the immutable Self.

ಕೃ ನಿರೋಧೋ ವಿಮೂಢಸ್ಯ ಯೋ ನಿರ್ಬಂಧಂ ಕರೋತಿ ವೈ |  
ಸಾಧಾರಾಮನೈವ ಧೀರಸ್ಯ ಸರ್ವದಾಸಾವಕೃತ್ರಿಮಃ || ೪೦ ||

41. Where is control (of mind) for the deluded  
one who strives for it! It is indeed always natural  
with the wise one who delights in Self.

ಭಾವಸ್ಯ ಭಾವಕಃ ಕಶ್ಚಿನ್ನ ಕಿಂಚಿದ್ಭಾವಕೋಽಪರಃ |  
ಉಭಯಾಭಾವಕಃ ಕಶ್ಚಿದೇವಮೇವ ನಿರಾಕುಲಃ || ೪೨ ||

42. Someone thinks that (such a thing as) existence is and someone else that nothing is. Rare is the one that thinks neither and is thus calm.

ಶುದ್ಧಮದ್ವಯಮಾತ್ಮಾನಂ ಭಾವಯಂತಿ ಕುಬುದ್ಧಯಃ |  
ನ ತು ಜಾನಂತಿ ಸಂಮೋಹಾದ್ಯಾವಜ್ಞೀವಮನಿವೃತ್ತಾಃ ||

43. Men of poor intellect think that the Atman is pure and one without a second but do not know it through delusion, and are unhappy as long as they live.

ಮುಮುಕ್ಷೋರ್ಬುದ್ಧಿರಾಲಪ್ಸಮನ್ತರೇಣ ನ ವಿದ್ಯತೇ |  
ನಿರಾಲಪ್ಸವ ನಿಷ್ಕಾಮಾ ಬುದ್ಧಿರ್ಮುಕ್ತಸ್ಯ ಸರ್ವದಾ ||

**44.** The intellect of one who longs for liberation is not non-dependent; (but) the intellect of the liberated one is indeed ever self-dependent and free from desire.

ವಿಷಯದ್ವೀಪಿನೋ ವೀಕ್ಷ್ಯ ಚಕಿತಾಃ ಶರಣಾರ್ಥಿನಃ |  
ವಿಶನ್ತಿ ಝುಟಿತಿ ಕ್ರೋಡಂ ನಿರೋಧೈಕಾಗ್ರಸಿದ್ಧಯೇ || ೪೫ ||

45. Seeing the tigers of sense-objects the frightened ones, seeking refuge, at once enter the cave for the attainment of control and concentration.



ನಿರ್ವಾಸನಂ ಹರಿಂ ದೃಷ್ಟ್ವಾ ತೂಷ್ಣೀಂ ವಿಷಯಾದ್ವಿನಃ |  
ಪೆಲಾಯನ್ನೇ ನ ಶಕ್ತಾಸ್ತೇ ಸೇವನ್ತೇ ಕೃತಚೂಟವಃ || ೪೬ ||

46. Seeing the desireless lion (of man), the  
elephants of sense-objects quietly take to their heels,  
and when unable, serve him like flatterers.

ನ ಮುಕ್ತಕಾರಿಕಾಂ ಧತ್ತೂ ನಿಃಶೆಚ್ಚೋ ಯುಕ್ತಮಾನಸಃ |  
ಪಶ್ಯನ್‌ಶ್ಚೈವಾನ್‌ಸ್ಮಶ್ಚನಾಜಿಘ್ರನ್ನಶ್ಚನ್ನಾನ್ತೇಯಧಾಸುಖಮ್ ||

47. He who is free from doubts and has his mind fixed (on the Self), does not resort to the means of liberation. Seeing, hearing, touching, smelling, and eating, he lives happily.

ವಸ್ತುಶ್ರವಣಮಾತ್ರೇಣ ಶುದ್ಧಬುದ್ಧಿರ್ನಿರಾಕುಲಃ |  
ನೈವಾಚಾರಮನಾಚಾರಮೌದಾಸ್ಯಂ ವಾ ಪ್ರಪಶ್ಯತಿ || ೪೮ ||

48. He whose mind has been purified and freed from distraction by the mere hearing about the Truth (Brahman), sees nothing to be done or to be avoided, nor is he indifferent.

ಯದಾ ಯತ್ಕರ್ತೃಮಾಯಾತಿ ತದಾ ತತ್ಕುರುತೇ ಋಜುಃ |  
ಶುಭಂ ವಾಪ್ಯಶುಭಂ ವಾಪಿ ತಸ್ಯ ಚೇಷ್ಟಾ ಹಿ ಬಾಲವತ್ ||

49. The guileless person does whatever comes to  
be done, whether good or evil; for his actions are  
like those of a child.

ಸವ್ಯತನ್ಮಾತ್ ಸುಖಮಾಪ್ನೋತಿ ಸ್ವಾತನ್ಯಾಲ್ಪಭತೇ ಪರಮ್  
ಸವ್ಯತನ್ಮಾನ್ವಿರ್ಮತಿಂಗೆಚ್ಛೇತ್ ಸ್ವಾತನ್ಯಾತ್ಪರಮಂಪದಮ್ ॥

50. Through self-dependence one attains to happiness, through self-dependence to the Supreme, through self-dependence to tranquillity and through self-dependence to the Highest State.

ಅಕರ್ತೃತ್ವಮಭೋಕ್ತೃತ್ವಂ ಸ್ವಾತ್ಮನೋ ಮನ್ಯತೇ ಯದಾ |  
ತದಾ ಕ್ಷೀಣಾ ಭವನ್ತ್ಯೇವ ಸಮಸೌತ್ಥಿತ್ವಪ್ರತ್ಯಯಃ ||೫೦||

51. All the modifications of the mind become attenuated when a man realises that he himself is neither the doer nor the enjoyer.

ಉಚ್ಛ್ರೇಷ್ಠಲಾಪ್ಯಕೃತಿಕಾ ಸ್ಥಿತಿರ್ಧೀರಸ್ಯ ರಾಜತೇ |  
ನ ತು ಸನ್ಮೃಹಚಿತ್ತಸ್ಯ ಶಾನ್ತಿರ್ಮೂಢಸ್ಯ ಕೃತ್ರಿಮಾ ||೫೨||

52. The conduct of the wise one though unrestrained and inartificial shines, but not the affected calmness of the fool whose mind is attached.

ವಿಲಸನ್ನಿ ಮಹಾಭೋಗೈರ್ವಿಶನ್ನಿ ಗಿರಿಗಹ್ವರಾನಾ' |  
ನಿರಸ್ತ ಕಲ್ಪನಾ ಧೀರಾ ಆಬದ್ಧಾ ಮುಕ್ತ ಬುದ್ಧಯಃ || ೫೩ ||

53. The wise who are free from imaginings,  
unbound and of unfettered intellect, (sometimes)  
sport in the midst of great enjoyments and (sometimes)  
retire into the mountain caves.



ಶ್ರೋತ್ರಯನ್ವೇಷತಾಂತೀರ್ಥಮುಚ್ಛನ್ನಾ ಮೂಘಪತಿಂ ಪ್ರಿಯಂ ।  
ದೃಷ್ಟ್ವಾ ಸಮೂಘ್ಯ ಧೀರಸ್ಯ ನ ಕಾಪಿ ಹೃದಿ ವಾಸನಾ ॥೫೪॥

54. No desire whatsoever springs in the heart  
of the wise one on seeing or honouring a man  
versed in sacred learning, a god, a holy place, a  
woman, a king or a beloved one.

ಭೃತ್ಯಃ ಪುತ್ರಃ ಕಲತ್ರೈಶ್ಚ ದೌಹಿತ್ರೈಶ್ಚಾಪಿ ಗೋತ್ರಜೈಃ |  
ವಿಹಸ್ಯ ಧಿಕ್ಕೃತೋ ಯೋಗೀ ನ ಯಾತಿ ವಿಕೃತಿಂ ಮನಾಕ್ ||

55. The yogi is not at all perturbed even when ridiculed and despised by his servants, sons, wives, daughter's sons and relations.

ಸನ್ಮುಷ್ಕೋಽಪಿ ನ ಸನ್ಮುಷ್ಕಃ ಖಿನ್ನೋಽಪಿ ನ ಚ ಖಿದ್ಯತೇ |  
ತಸ್ಯಾಶ್ಚೈರ್ಯಾದೃಶಾಂ ತಾಂ ತಾಂ ತಾದೃಶಾಂ ಏವ ಜಾನತೇ ||

56. Though pleased he is not pleased, though  
pained he does not suffer any pain. Only those like  
him understand his wonderful states.

ಕರ್ತವ್ಯತ್ಯೇವ ಸಂಸಾರೋ ನ ತಾಂ ಪಶ್ಯಂತಿ ಸೂರಯಃ |  
ಶೂನ್ಯಾಕಾರಾ ನಿರಾಕಾರಾ ನಿರ್ವಿಕಾರಾ ನಿರಾಮಯಾಃ ||

57. The sense of duty, indeed, is Samsara (the world of relativity). It is transcended by the wise who are of the form of the void (free from modifications)—formless, immutable and untainted.

ಅಕುರ್ವನ್ನಪಿ ಸಂಕ್ಷೋಭಾದ್ವ್ಯಗ್ರಃ ಸರ್ವತ್ರ ಮೂಢಧೀಃ |  
ಕುರ್ವನ್ನಪಿ ತು ಕೃತವ್ಯನಿ ಕುಶಲೋ ಹಿ ನಿರಾಕುಲಃ || ೫೮ ||

58. One of dull intellect, even without doing anything, is ever agitated by distraction; but the wise one, even doing his duties, is verily unperturbed.

ಸುಖಮಾನಸೇ ಸುಖಂ ಶೇತೇ ಸುಖಮಾಯಾತಿ ಯಾತಿ ಚ |  
ಸುಖಂ ವಕ್ತು ಸುಖಂ ಭುಜ್ಞೇ ವ್ಯವಹಾರೇಽಪಿ ಶಾನ್ತಧೀಃ ||

59. Equanimous in practical life as well, the  
wise one sits happily, sleeps happily, moves happily,  
speaks happily, and eats happily.

ಸ್ವಭಾವಾದ್ಯಸ್ಯ ಸ್ವವಾರ್ತೀರ್ಲೋಕವದ್ವ್ಯವಹಾರಿಣಃ |  
ಮಹಾಪ್ರದ ಇವಾಕ್ಷೋಭ್ಯೋ ಗತಕ್ಷೇಶಃ ಸುಶೋಭತೇ ||

60. He who even in practical life does not,  
owing to his self-possession, feel distressed like  
ordinary people, remains unagitated, like a vast lake,  
with all his sorrows gone.

ನಿವೃತ್ತಿರಪಿ ಮೂಢಸ್ಯ ಪ್ರವೃತ್ತಿರಾಪಜಾಯತೇ |  
ಪ್ರವೃತ್ತಿರಪಿ ಧೀರಸ್ಯ ನಿವೃತ್ತಿಫಲಭಾಗಿನೀ || ೬೦ ||

61. Even the inaction of the deluded one becomes action, and even the action of the wise one results in the fruit of inaction.



ಪರಿಗ್ರಹೇಷು ವೈರಾಗ್ಯಂ ಪ್ರಾಯೋ ಮೂಢಸ್ಯ ದೃಶ್ಯತೇ |  
ದೇಹೇ ವಿಗಲಿತಾಶಸ್ಯ ಕ್ವ ರಾಗಃ ಕ್ವ ವಿರಾಗತಾ || ೬೨ ||

62. The deluded one often shows a dislike to what he possesses. He whose desire for the body has vanished, has neither attachment nor aversion.

ಭಾವನಾ ಭಾವನಾಸಕ್ತಿದ್ವ್ಯಪ್ತಿಮೂರ್ಧಸ್ಯ ಸರ್ವದಾ |  
ಭಾವ್ಯಭಾವನಯಾ ನಾ ತು ಸ್ವಸ್ತಸ್ಯಾದ್ಯಪ್ತಿರೂಪಿಣೀ || ೬೩ ||

63. The mind of the deluded one is always attached to thinking and not-thinking. But that of the wise one, though attended with thinking the thinkable, is of the nature of unconsciousness.

ಸರ್ವಾರಂಭೇಷು ನಿಷ್ಕಾಮೋ ಯಶ್ಚ ರೇದ್ವಾಲವನ್ಮನಿಃ |  
ನ ಲೇಪಸ್ತಸ್ಯ ಶುದ್ಧಸ್ಯ ಕ್ರಿಯಮಾಣೋಽಪಿ ಕರ್ಮಣಿ || ೬೪ ||

64. The sage who moves like a child without motive in all his observances and is pure, has no attachment even to work that is being done by him.

ಸ ಏವ ಧನ್ಯ ಅತ್ಮಜ್ಞಃ ಸರ್ವಭಾವೇಷು ಯಃ ಸಮಃ |  
ಪಶ್ಯನ್ ಶೃಣ್ವನ್ ಸ್ಪೃಶನ್ ಬಿಪ್ರಸ್ತನ್ನನ್ನಿಸ್ತರ್ಪವಾನಸಃ ||

65. Blessed indeed is that knower of Self, who, even though seeing, hearing, touching, smelling or eating, is free from desire and is the same in all conditions.

ಕೃ ಸಂಸಾರಃ ಕೃ ಚಾಭಾಸಃ ಕೃ ಸಾಧ್ಯಂ ಕೃ ಚ ಸಾಧನಂ !  
ಅಕಾಶಸ್ಯೇವ ಧೀರಸ್ಯ ನಿರ್ವಿಕಲ್ಪಸ್ಯ ಸರ್ವದಾ || ೬೬ ||

66. Where is the reflected self, where is the world, where is the end, and where is the means (for it) for the wise one who is ever changeless like the space?

ನೆ ಜಯತ್ಯರ್ಥನನೃಷೀ ಪೂರ್ಣಸ್ಯರಸವಿಗ್ರಹಃ |  
ಅಕೃತ್ರಿಮೋಽನವಚ್ಛಿನ್ನೇ ಸಮಾಧಿಯಸ್ಯ ವರ್ತತೇ || ೬೭ ||

67. Glorious is he who renounces all desires  
and is the embodiment of Infinite Bliss which is his  
own nature,—he who has attained natural Samadhi  
in the unconditioned.

ಬಹುನಾತ್ರ ಕೆಮುಕ್ತನೇ ಜ್ಞಾತತತ್ವೋ ಮಹಾಶಯಃ |  
ಬೋಗಮೋಕ್ಷನಿರಾಕಾಂಕ್ಷೇ ಸದಾ ಸರ್ವತ್ರ ನಿರಸಃ || ೬೮ ||

68. In short, the great-souled man who has realised the Truth, is free from the desire of enjoyment and liberation and is devoid of all attachment at all times and in all places.

ಮಹಾದಾದಿ ಜಗದ್‌ದ್ವೈತಂ ನಾಮಮಾತ್ರವಿಜೃಂಭಿತಂ |  
ವಿಹಾಯ ಶುದ್ಧಬೋಧಸ್ಯ ಕಿಂ ಕೃತ್ಯಮವಶಿಷ್ಯತೇ || ೬೯ ||

69. *What remains to be done by one who is Pure Intelligence—one who has renounced the phenomenal world beginning with Mahat, etc., which is manifested through mere name?*



ಭ್ರಮಭೂತಮಿದಂ ಸರ್ವಂ ಕಿಂಚಿದ್ವ್ಯಾಪ್ತಿಸ್ತೀತಿ ಸಿಶ್ವಯಿವಾ |  
ಅಲಕ್ಷ್ಯಸ್ವರಣಃ ಶುದ್ಧಃ ಸ್ವಭಾವೇನೈವ ಶಾಮ್ಯತಿ || ೭೦ ||

70. The pure one who has known for certain that all this is the product of illusion and nothing exists, to whom the Inexpressible is (appears to be) expressed, naturally enjoys peace.

ಶುದ್ಧಸ್ವರಣರೂಪಸ್ಯ ದೃಶ್ಯಭಾವಮಪಶ್ಯತಃ |  
ಕೃ ವಿಧಿಃ ಕೃ ಚ ವೈರಾಗ್ಯಂ ಕೃ ತ್ಯಾಗಃ ಕೃ ಶಮೋಽಪಿ ವಾ ||

**71. Rule of conduct, dispassion, renunciation and restraint of the senses—what are they to one who is of the nature of Pure Intelligence and who does not perceive any objective reality?**

ಸ್ಫುರತೋಽನನ್ತರೂಪೇಣ ಪ್ರಕೃತಿಂ ಚ ನ ಪಶ್ಯತಃ |  
ಕೃ ಬನ್ಧಃ ಕೃ ಚ ವಾ ಮೋಕ್ಷಃ ಕೃ ಹರ್ಷಃ ಕೃ ವಿಷಾದಿತಾ ||

72. Where is the bondage or liberation, joy or sorrow for one who shines as the Infinite and does not perceive any relative existence?

ಬುದ್ಧಿಪರ್ಯನ್ತಸಂಸಾರೇ ಮಾಯಾವಾತ್ರಂ ವಿವರ್ತತೇ |  
ನಿರ್ಮಮೋ ನಿರಹಜ್ಜಾರೋ ನಿಷ್ಕಾಮಃ ಶೋಭತೇ ಬುದ್ಧಃ ||

73. In the world existing only till Self-realisation only Maya prevails. The wise one lives without the feeling of "I-ness," "mine-ness" and attachment.

ಅಕ್ಕಯ೦ ಗತಸನ್ನಾಪಮಾತ್ಮಾನಂ ಪಶ್ಯತೋ ಮುನೇಃ |  
ಕೃವಿದ್ಯಾ ಚ ಕೃವಾ ವಿಶ್ವಂ ಕೃ ದೇಹೋಕ್ತಹಂ ಮಮೇತಿ ವಾ ||

74. To the sage who perceives his own self as imperishable and sorrowless, what is knowledge, what is the universe, or what are the feelings of "I am the body" and "the body is mine"?

ನಿರೋಧಾದೀನಿ ಕರ್ಮಾಣಿ ಜಹಾತಿ ಜಡಧೀರ್ಯದಿ |  
ಮನೋರಥಾನ್ಯಲಾಪಾಂಶ್ಚ ಕರ್ತು ಮಾಪ್ನೋತಿ ತತ್ಕ್ಷಣಾತ್ ||

**75. No sooner does the man of dull intellect  
give up the practices of mind-control, etc., than he  
becomes a prey to desires and fancies.**

ಮುನ್ಯಃ ಶ್ರುತವ್ಯಪಿ ತದ್ವಸ್ತು ನ ಜಹಾತಿ ವಿಮೂಢತಾಮ್ |  
ನಿರ್ವಿಕಲ್ಪೋ ಬಹಿರ್ಯತ್ನಾದನ್ವರ್ವಿಷಯಲಾಲಸಃ || ೭೬ ||

76. The man of dull intellect, even hearing the Truth, does not give up his delusion. Though appearing devoid of mental activity through effort, he has a craving for sense-objects lurking within.

ಜ್ಞಾನಾದ್ಗೃಹಿತಕರ್ಮಾ ಯೋ ಲೋಕದೃಷ್ಟ್ಯಾಪಿ ಕರ್ಮಕೃತ್ |  
ನಾಪ್ನೋತ್ಯವಸರಂ ಕರ್ತುಂ ವಕ್ತುಮೇವ ನ ಕಿಂಚಿದ್ || ೭೭ ||

77. He whose action has dropped with the dawn  
of Knowledge, does not find any opportunity to do  
or say anything, even if he may be doing work in  
the eyes of the people.



ಕೃತಮಃ ಕೃಪ್ರಕಾಲೋ ವಾ ಹಾನಂ ಕೃಚ ನ ಕಿಞ್ಚನ |  
ನಿರ್ದಿಕಾರಸ್ಯ ಧೀರಸ್ಯ ನಿರಾತಚ್ಛಸ್ಯ ಸರ್ವದಾ || ೭೮ ||

78. For the wise one who is ever immutable and fearless, there is no darkness, no light, no relinquishment, nothing whatsoever.

ಕೃ ಧೈರ್ಯಂ ಕೃ ವಿಮೇಕೀತ್ಯಂ ಕೃ ನಿರಾತಜ್ಞತಾಪಿ ವಾ |  
ಅನಿರ್ವಾಚ್ಯೇನ್ನಭಾವಸ್ಯ ನಿಃಸ್ವಭಾವಸ್ಯ ಯೋಗಿನಃ || ೭೯ ||

79. What is steadiness, what is discrimination,  
or what is fearlessness to the Yogi who is impersonal  
and of indescribable nature?

ನ ಸ್ವರ್ಗೋ ನೈವ ಸರಕೋ ಜೀವನ್ಮುಕ್ತರ್ನ ಚೈವ ಹಿ |  
ಬಹುನಾತ್ರ ಕಿಮುಕ್ತೇನ ಯೋಗದೃಷ್ಟ್ಯಾ ನ ಕಿಂಚನ || ೮೦ ||

80. There is no heaven, no hell, not even liberation-in-life. In short, nothing exists in yogic consciousness.

ನೈವ ಪ್ರಾರ್ಥಯತೇ ಲಾಭಂ ನಾಲಾಭೇನಾನುಶೋಚತಿ |  
ಧೀರಸ್ಯ ಶೀತಲಂ ಚಿತ್ತಮಮೃತೇನೈವ ಪೂರಿತಮ್ || ೮೧ ||

81. The wise one neither longs for gain nor  
grieves at non-attainment (of it). His cool mind is  
verily filled with nectar.

ನ ಶಾನ್ತಂ ಸೌತಿ ನಿಷ್ಯಾಮೋ ನ ದುಷ್ಯಮಪಿ ನಿನ್ದತಿ |  
ಸಮದುಃಖಸುಖಸ್ತೃಪ್ತಃ ಕಿಂಚಿತ್ ಕೃತ್ಯಂ ನ ಪಶ್ಯತಿ || ೮೨ ||

82. The desireless one praises not the gentle nor  
blames even the wicked. Contented and same in  
happiness and misery, he finds nothing to be done.

ಧೀರೋ ನ ದ್ವೇಷಿ ಸಂಸಾರವಾತ್ಮಾನಂ ನ ದಿದೃಕ್ಷತಿ |  
ಹರ್ಷಾಪಮರ್ಷ ವಿನಿರ್ಮುಕ್ತೋ ನ ಮೃತೋ ನ ಚ ಜೀವತಿ ||

83. The wise one neither abhors the world  
nor wishes to perceive the Self. Free from joy and  
sorrow, he is neither dead nor alive.

ನಿಃಸ್ವೇಹಃ ಪುತ್ರದಾರಾದೌ ನಿಷ್ಕಾಮೋ ವಿಷಯೇಷು ಚ |  
ನಿಶ್ಚಿನ್ತಃ ಸ್ವಶರೀರೇಽಪಿ ನಿರಾಶಃ ಶೋಭತೇ ಬುಧಃ || ೮೪ ||

84. Glorious is the life of the wise one who is free from expectation, free from attachment for children, wife and others, free from desire for the object of senses, and free from care even of his own body.

ತುಷ್ಠಿಃ ಸರ್ವತ್ರ ಧೀರಸ್ಯ ಯಥಾಪತಿತವರ್ತಿನಃ |  
ಸ್ವಚ್ಛೇದಂ ಚರತೋ ದೇಶಾನ್ಯತ್ರಾಸ್ತಮಿತಶಾಯಿನಃ || ೮೫ ||

85. Contentment ever dwells in the heart of the  
wise one who lives on whatever comes to him and  
wanders about at pleasure, resting wherever the sun  
sets.



ವತತೂದೇತು ವಾ ದೇಹೋ ನಾನ್ಯ ಚಿನ್ಮಾ ಮಹಾತ್ಮನಃ |  
ಸ್ಯಭಾವಭೂಮಿವಿಶ್ರಾಂತಿವಿಸ್ಮೃತಾಶ್ಲೇಷಸಂಸೃತೇಃ || ೮೭ ||

86. Reposing on the foundation of his own  
being and forgetting the entire cycle of birth and  
rebirth, the great-souled person cares not whether  
his body dies or is born.

ಅಕಿಂಚ್ಛನಃ ಕಾಮುಚಾರೋ ನಿರ್ವೃತ್ತಿಃ ಸಂಶಯಃ |  
ಅನೇಕೈಃ ಸರ್ವಭಾವೇಷು ಕೇವಲೋ ರಮತೇ ಮುಧಃ || ೮೭ ||

87. Blessed is the wise one who stands by himself, who is attached to nothing, who is without any possession, who moves freely, who is free from the pairs of opposites, and whose doubts have been rent asunder.

ನಿರ್ಮಮಃ ಶೋಭತೇ ಧೀರಃ ಸಮಲೋಷ್ವಾಶೈಕಾಂಚನಃ |  
ಸುಭಿನ್ನಹೃದಯಗ್ರನ್ಥಿವಿಧೂತರಜಸ್ವಮಾಃ || ಲಲ ||

88. Glorious is the wise one who is devoid of  
“mine-ness” to whom earth, stone or gold is the  
same, the knots of whose heart have been rent  
asunder, and who has been purged of rajas and  
tamas.

ಸರ್ವತ್ರಾನವಧಾನಸ್ಯ ನ ಕಿಂಚಿದ್ವ್ಯಸನಾ ಹೃದಿ |  
ಮುಕ್ತಾತ್ಮನೋ ವಿತ್ಯಪ್ತಸ್ಯ ತುಲನಾ ಕೇನ ಜಾಯತೇ ||

89. Who is there to stand comparison with  
the liberated soul who has no desire whatsoever at  
heart, who is contented and indifferent to everything !

ಜಾನನ್ನಪಿ ನ ಜಾನಾತಿ ಪಶ್ಯನ್ನಪಿ ನ ಪಶ್ಯತಿ |  
ಬ್ರವನ್ನಪಿ ನ ಚ ಬ್ರೂತೇ ಕೂರ್ಝೋ ನಿರ್ವಾಸನಾದ್ಯತೆ ||

90. Who but the desireless one knows not even  
knowing, sees not even seeing, and speaks not even  
speaking!

ಭಿಕ್ಷುವರ್ಘ ಭೂಪತಿವರ್ಘಪಿ ಯೋ ನಿಷ್ಕಾಮಃ ಸ ಶೋಭತೇ |  
ಭಾವೇಷು ಗಳಿತಾ ಯಸ್ಯ ಶೋಭನಾ ಶೋಭನಾ ಮತಿಃ ||

91. Be he a mendicant or a king, he excels  
if he is unattached and if his view of things has  
been freed from the sense of good and evil.

ಕೃ ಸ್ವಾಚ್ಛನ್ದ್ಯಂ ಕೃ ಸಜ್ಜೋಚಃ ಕೃ ವಾ ತತ್ತ್ವವಿಸಿಶ್ಚಯಃ |  
ನಿವರ್ಯಾಜಾರ್ಜವಭೂತಸ್ಯ ಚರಿತಾರ್ಥಸ್ಯ ಯೋಗಿನಃ ||೬೨||

92. What is wantonness, what is restraint, or what is determination of Truth for the yogi whose life's object has been fulfilled and who is the embodiment of artless, rectitude?

ಅತ್ಯವಿಶ್ರಾಂತಿಪ್ರಪ್ತನೇ ನಿರಾಶೇನ ಗತಾರ್ಥನಾ |  
ಅನ್ಯಾರ್ಥದನುಭೂಯೇತ ತತ್ಯಥಂ ಕಸ್ಯ ಕಥ್ಯತೇ || ೯೩ ||

93. How and to whom can be described what is experienced within by one who is desireless, whose sorrow is over, and who is contented with repose in .the Self!



ನುಪ್ಪೋಷಿ ನ ನುಪ್ಪುಪ್ಪು ಚಿ ಸ್ವಪ್ನೋಷಿ ಶಯಿತೋ ನ ಚಿ ।  
ಜಾಗರೋಷಿ ನ ಜಾಗರ್ತಿ ಧೀರಸ್ಯಪ್ತಃ ಪದೇ ಪದೇ ॥೬೪॥

94. Not asleep even in sound sleep, not lying  
(dreaming) even in dream, and not awake even in  
waking state, is the wise one who is contented under  
all conditions.

ಜ್ಞಾಃ ಸ ಚಿನ್ಮೋಽಪಿ ನಿಶ್ಚಿನ್ಮಃ ಸೇನ್ದ್ರಿಯೋಽಪಿ ನಿರಿನ್ದ್ರಿಯಃ  
ಸುಖಾದ್ಧಿರಪಿ ನಿರ್ಬುದ್ಧಿಃ ಸಾಹಂಕಾರೋಽನಹಂಕೃತಿಃ ॥ ೯೫ ॥

95. The man of Knowledge is devoid of thought even when engaged in thought, devoid of the sense-organs even though possessed of them, devoid of intelligence even though endowed with it, and devoid of the sense of ego even though possessed of it.

ನ ಸುಖೀ ನ ಚ ವಾ ದುಃಖೀ ನ ವಿರಕ್ತೋ ನ ಸಂಕಪ್ತವಾನ್ |  
ನ ಮುಮುಕ್ಷುರ್ನ ವಾ ಮುಕ್ತೋ ನ ಕ್ಷೋಬ್ಧ ಚ ಕಿಷ್ಕಿನ್ ||

96. He is neither happy nor miserable, neither attached nor unattached, neither liberated nor an aspirant for liberation, neither this nor that.

ವಿಕ್ಲೇಪೇಽಪಿ ನ ವಿಕ್ಷಿಪ್ತಃ ಸಮಾಧೌ ನ ಸಮಾಧಿವಾನ್ |  
ಜಾಡ್ಯೇಽಪಿ ನ ಜಡೋ ಧನ್ಯಃ ಪಾಣಿತ್ಯೇಽಪಿ ನ ಪೆಣ್ಣಿ ತಃ ||

97. The blessed one is not distracted even in distraction, is not meditative even in meditation, is not dull even in a state of dullness, and is not learned even though possessed of learning.

ಮುಕ್ತೋ ಯಥಾಸ್ಥಿತಿಃ ಸ್ವತಃ ಕೃತಕರ್ತವ್ಯನಿರ್ವೃತಃ |  
ಸಮಃ ಸರ್ವತ್ರ ವೈತ್ಯಪ್ಪಾನ್ನ ಸ್ಮರತ್ಯಕೃತಂ ಕೃತಂ ||

98. The liberated (enlightened) one who rests in the Self under all conditions, who is free from the idea of what has been done and what ought to be done and who is the same everywhere, does not, owing to desirelessness, reflect upon what he has or has not done.

ನ ಪ್ರೀಯತೇ ವನ್ದ್ಯಮಾನೋ ನಿನ್ದ್ಯಮಾನೋ ನ ಕುಪ್ಯತಿ |  
ನೈವೋದ್ವಿಜತಿ ಮರಣೇ ಪೀವನೇ ನಾಭಿನಂದತಿ || ೯೯ ||

99: Praised, he does not feel pleased; blamed,  
he does not feel annoyed. He neither rejoices in life  
nor fears death.

ನ ಧಾವತಿ ಜನಾಕೀರ್ಣಂ ನಾರಣ್ಯಮುಪಶಾನ್ತಧೀಃ |  
ಯಥಾ ತಥಾ ಯತ್ರ ತತ್ರ ಸಮ ಏವಾವತಿಷ್ಠತೇ || ೧೦೦ ||

100. The tranquil-minded one runs neither after  
the crowded place nor after the wilderness. He  
remains the same in any condition and in any place  
whatsoever.

ಇತಿ ಅಷ್ಟಾದಶಾಧ್ಯಾಯಃ

ಪಕೋನವಿಂಶಾಧ್ಯಾಯಃ

ಜನಕ ಉವಾಚ—

ತತ್ತ್ವವಿಜ್ಞಾನಸಂಶಯಾದಾಯ ಹೃದಯೋದರಾತ್ |  
ನಾನಾವಿಧಪರಾಮರ್ಶಶಲ್ಯೋದ್ಧಾರಃ ಕೃತೋ ಮಯಾ ||

Janaka said—

1. I have extracted from the inmost recess of my heart the thorn of different disquisitions with the pincers of the knowledge of Truth.



ಕೃಧರ್ಮಃ ಕೃಚಿವಾಕಾಮಃ ಕೃಚಾರ್ಥಃ ಕೃವಿವೇಕಿತಾ |  
ಕೃದ್ವೈತಂ ಕೃಚಿವಾಽದ್ವೈತಂ ಸ್ವಮಯಿಷ್ಠಿ ಸ್ಥಿತಸ್ಯ ಮೇ ||

2. For me who abide in my own glory, where is Dharma, where is Kama, where is Artha, where is discrimination, where is duality, and where is even non-duality ?

ಕೃ ಭೂತಂ ಕೃ ಭವಿಷ್ಯದ್ವ್ಯ ವರ್ತಮಾನಮಪಿ ಕೃ ವಾ |  
ಕೃ ದೇಶಃ ಕೃ ಚ ವಾ ನಿತ್ಯಂ ಸ್ವಮಯಿಷ್ಠ ಸ್ಥಿತಸ್ಯ ವೋ || ೩ ||

3. For me abiding in my own glory, where is the past, where is the future, where is even the present, where is space, or where is even eternity?

ಕೃಚಾತ್ಮಾ ಕೃಚೆ ವಾನಾತ್ಮಾ ಕೃಶುಭಂ ಕೃಶುಭಂ ತಥಾ |  
ಕೃಚಿನಾ ಕೃಚೆ ವಾಚಿನಾ ಸ್ವಮಯಿಮ್ನಿ ಸ್ಥಿತಸ್ಯ ಮೇ || ೪ ||

4. Where is Self or not-Self, where is good or evil, where is anxiety or non-anxiety for me who abide in my own glory?

ಕೃತ್ವಸ್ವಪ್ನಃ ಕೃತ್ವ ಸುಷುಪ್ತಿರ್ವಾ ಕೃತ್ವ ಚ ಜಾಗರಣಂ ತಥಾ |  
ಕೃತ್ವ ತುರೀಯಂ ಭಯಂ ವಾಪಿ ಸ್ವಮಯಿಷ್ಠಿ ಸ್ಥಿತಸ್ಯ ಮೇ || ೫ ||

5. Where is dream, where is deep sleep, where  
is wakefulness, where is the fourth, and where is even  
fear for me who abide in my own glory?

ಕೃದೂರಂ ಕೃ ಸಮಿಶ್ರಾಪಂ ವಾ ಬಾಹ್ಯಂ ಕ್ವಾಭ್ಯಂತರಂ ಕೃ ವಾ |  
ಕೃ ಸ್ಥೂಲಂ ಕೃ ಚಪಾ ಸೂಕ್ಷ್ಮಂ ನೈವಮಹಿಮ್ನಿ ಸ್ಥಿತಸ್ಯ ವೇ |೭||

6. Where is distance or proximity, exterior or interior, grossness or subtlety, for me who abide in my own glory ?

ಕೃ ಮೃತ್ಯುಬೀವಿತಂ ವಾ ಕೃ ಲೋಕಾಃ ಕರ್ವಸ್ವ ಕೃ ಲೋಕಿಕಮ್ |  
ಕೃ ಲಯಃ ಕೃ ಸಮಾಧಿವಾಫ್ ಸ್ವಮಯಿಮಿ ಸ್ಥಿತಸ್ಯ ಮೇ || ೭ ||

7. Where is death or life, where are the worlds or the worldly relations, where is dissolution or concentration, for me abiding in my own glory?

ಅಲಂ ತ್ರಿವರ್ಗಕಥಯಾ ಯೋಗಸ್ಯ ಕಥಯಾಪ್ಯಲಮ್ ।  
ಅಲಂ ವಿಜ್ಞಾನಕಥಯಾ ವಿಶ್ವಪ್ರತ್ಯಸ್ಯ ಮಮಾತ್ಮನಿ ॥ ೮ ॥

8. For me who am reposing in Self, there is no need of even talking about the three ends of life, about Yoga and about wisdom.

ಇತಿ ಪಶೋನಮಿಶಾಧ್ಯಾಯಃ

ವಿಂಶಾಧ್ಯಾಯಃ

ಜನಕ ಉವಾಚ—

ಕೃ ಭೂತಾನಿ ಕೃ ದೇಹೋ ವಾ ಕ್ವೇನ್ದ್ರಿಯಾಣಿ ಕೃ ವಾಮನಃ |  
ಕೃ ಶೂನ್ಯಂ ಕೃ ಚ ನೈರಾಶ್ಯಂ ಮತ್ಸ್ವರೂಪೇ ನಿರಾಶ್ವನೇ ||೧||

Janaka said—

1. Where are the elements, the body, the organs,  
the mind, the void, or despair in my taintless Being?



ಕೃ ಶಾಸ್ತ್ರಂ ಕರ್ವಾತ್ಮವಿಚ್ಛಾ ನಂ ಕೃ ವಾ ನಿರ್ವಿಷಯಂ ಮನಃ |  
ಕೃ ತೃಪ್ತಿಃ ಕೃ ವಿತೃಪ್ಣತ್ವಂ ಗತದ್ವಂದ್ವಸ್ಯ ಮೇ ಸದಾ || ೨ ||

2. What is scripture, what is self-knowledge, what is mind without thoughts of objects; what is contentment, what is desirelessness, to me who am ever devoid of the sense of duality?

ಕೃವಿದ್ಯಾ ಕೃಚಿವಾವಿದ್ಯಾ ಕ್ವಾಹಂ ಕ್ವೇದಂ ಮಮ ಕೃವಾ  
ಕೃಬನ್ಧಃ ಕೃಚಿವಾಮೋಕ್ಷಃ ಸ್ವರೂಪಸ್ಯ ಕೃರೂಪಿತಾ || ೩ ||

3. What is knowledge or what is ignorance,  
what is "I," what is "this" or what is "mine," what  
is bondage or what is liberation, what is definableness,  
to the Self?

ಕೃಪ್ಯಾಽರಬ್ಧಾನಿ ಕರ್ಮಾಣಿ ಜೀವನ್ಮುಕ್ತಿರಪಿ ಕೃತವಾ |  
ಕೃತದ್ವಿದೇಹಕೃತ್ಯವಲ್ಯಂ ನಿರ್ವಿಶೇಷಸ್ಯ ಸರ್ವದಾ || ೪ ||

4. What are Prarabdha (past) Karmas, what is even liberation-in-life, or what is that liberation-at-death, to the ever attributeless?

ಕೃತಕಾ ಕೃತೇವಾ ಭೋಕ್ತಾ ನಿಷ್ಕ್ರಿಯಂ ಸ್ವರಣಂ ಕೃತವಾ |  
ಕವ್ಯಪರೋಕ್ಷಂ ಫಲಂ ವಾ ಕೃತೇ ನಿಷ್ಕೇಭಾವಸ್ಯ ಮೇ ನದಾ ||೫||

5. What is doer or enjoyer, what is cessation of activity (thinking) or the rising of thought, what is immediate perception or its result, to me, the ever Impersonal ?

ಕೃಲೋಕಃಕೃಮುಕ್ತುವಾಫಕೃಯೋಗೀಜ್ಞಾನವಾನ'ಕೃವಾ |  
ಕೃಬದ್ಧಃ ಕೃ ಚೆ ವಾ ಮುಕ್ತಃ ಸ್ವಸ್ವರೂಪೇಽಹಮದ್ವಯೇ ||೬||

6. What is the world or what is (meant by)  
the aspirant for liberation, what is the contemplative  
man or what is the man of Knowledge, what is the  
soul in bondage or what is the liberated soul, to me  
who am the non-dual Essence?

ಕೃ ಸೃಷ್ಟಿಃ ಕೃ ಚಿ ಸಂಹಾರಃ ಕೃ ಸಾಧ್ಯಂ ಕೃ ಚಿ ಸಾಧನಮ್ |  
ಕೃ ಸಾಧಕಃ ಕೃ ಸಿದ್ಧಿರ್ವಾ ಸ್ವಸ್ವರೂಪೇಽಹಮದ್ವಯೇ || ೭ ||

7. What are projection and retraction, what are end and means, what are seeker and success, to me abiding in my non-dual self (which is my essential nature) ?

ಕೃಪ್ಯಮಾತಾಪ್ರಮಾಣಂ ವಾ ಕೃಪ್ಯಪ್ರಮೇಯಂ ಕೃಚಿ ಪ್ರಮಾ ;  
ಕೃಪ್ಯ ಕಿಞ್ಚಿತ್ ಕೃಪ್ಯ ನ ಕಿಞ್ಚಿತ್ ಸರ್ವದಾ ವಿಮಲಸ್ಯ ಮೇ ||೮||

8. What is knower, or, the process of knowledge, the object of knowledge or knowledge, what is anything or nothing, to me who am ever pure ?

ಕೃಷ್ಣೇಷಃ ಕೃಷ್ಣೈಕಾಗ್ರ್ಯಂ ಕೃಷ್ಣ ನಿರ್ಬೋಧಃ ಕೃಷ್ಣ ಮೂಢತಾ |  
ಕೃಷ್ಣೇಷಃ ಕೃಷ್ಣ ವಿಪಾದೋವಾ ನರ್ವದಾ ನಿಷ್ಕ್ರಿಯಸ್ಯ ಮೇ ||

9. What is distraction or concentration, dulness or delusion, joy or sorrow, to me who am ever actionless?



ಕೃಪ್ಯಪ್ರತ್ಯಕ್ಷಿಸ್ವಪ್ರತ್ಯಕ್ಷಾರ್ಥಾ ಕೃಪ್ಯಮುಕ್ತಃ ಕೃಪ್ಯ ಚ ಬನ್ಧನಮ್ |  
ಕೂಟಸ್ಥಸಿರ್ವಿಭಾಗಸ್ಯ ಸ್ವಸ್ಥಸ್ಯ ಮಮ ಸರ್ವದಾ ||೧೨||

12. What is activity or inactivity, liberation or bondage, to me who am ever immutable and indivisible and established in Self ?

ಕೃಪದೇಶಃ ಕೃ ವಾ ಶಾಸ್ತ್ರಂ ಕೃ ಶಿಷ್ಯಃ ಕೃ ಚ ವಾ ಗುರುಃ |  
ಕೃ ಚಾಸ್ತಿ ಪುರುಷಾರ್ಥೋ ವಾ ನಿರುಪಾರ್ಥಃ ಶಿವಸ್ಯ ಮೇ ||

13. What is instruction or scriptural injunction, what is disciple or preceptor, what is summum bonum of life, to me who am absolute good and free from limitation ?



